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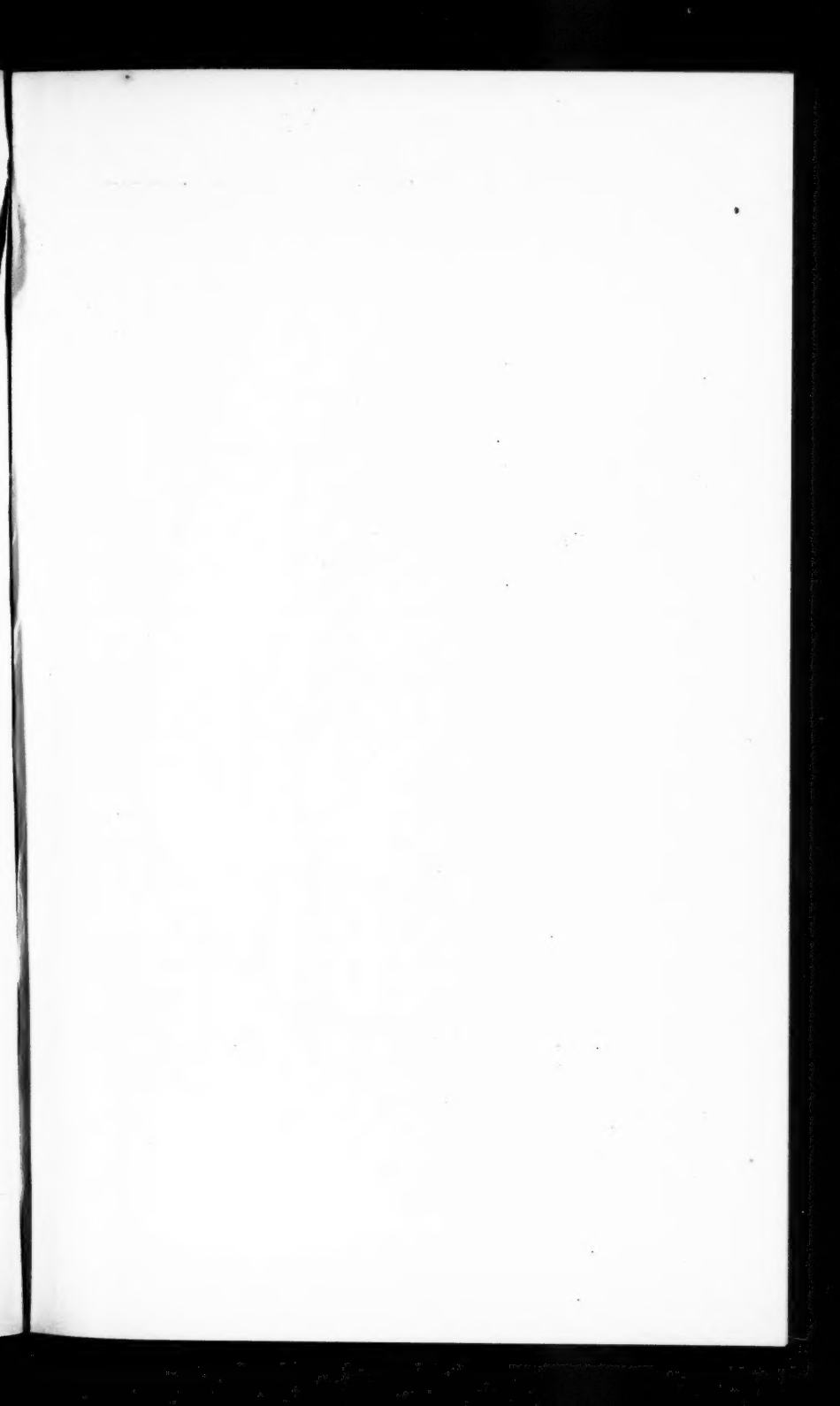
EARLY REMAINS IN CARMARTHENSHIRE.

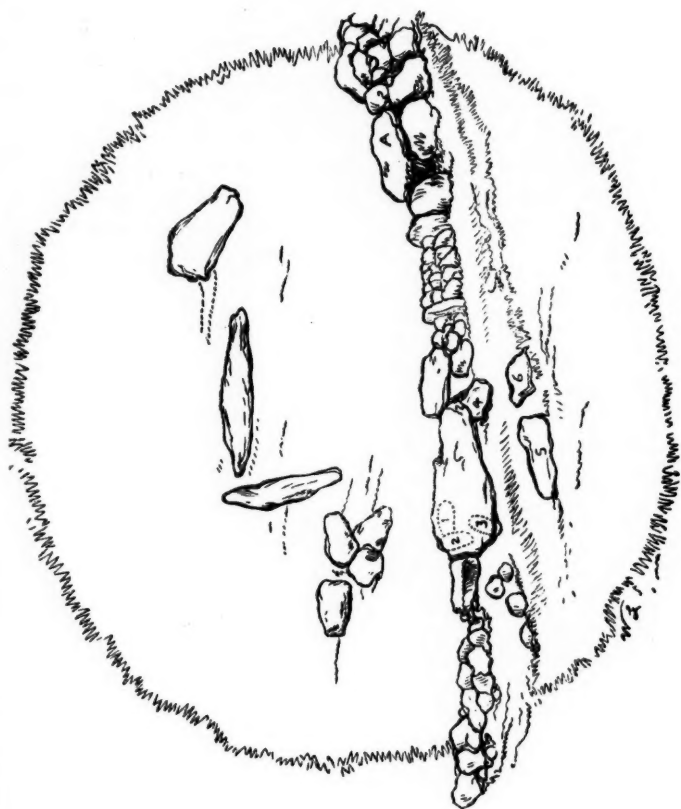
CYNWYL ELFED, or Elvet, a portion of the parish of Abernant, lies about seven miles from Carmarthen, on the main road to Newcastle Emlyn, and is a wild and thinly inhabited district. Its name is said to have been derived from a Roman officer, Helvetius, as Cynwyl Caio, in the same county, is from Caius, another Roman official. There is little of interest to be seen except the long embankment surmounting the crest of the hill on the left hand side as one goes towards Newcastle, for nearly a mile and a quarter. It is called in the Ordnance Map "Clawdd Mawr", but was more usually known as "The Line" in the early part of the present century, if not at the present time. According to the Rev. D. Lewis, the correspondent of Nicholas Carlisle, the well known Secretary of the Society of Antiquaries of London, and the compiler of the *Topographical Dictionary of the Dominion of Wales* (published in 1811), this line is said to have been thrown up by the Earl of Richmond on his way from Milford Haven to Bosworth; but his route is stated in the account given in the *Cambrian Register* to have been by Cardigan and Brecon, while his friend Sir Rhys ap Thomas took that by Carmarthen and Llandovery. But whether Henry followed this latter road or not, his object in raising such a work is not evident or even intelligible; for considering of what immense

importance it was to traverse the route with as little delay as possible, he could not have spared the time, even if he could have afforded to detach any portion of his little army, for such a work. The object of those who did form the mound was evidently that of defence from attack from the opposite heights, or to command the road in the valley below; and neither of these motives could have acted on a leader whose great end was to get over the ground as soon as he could.

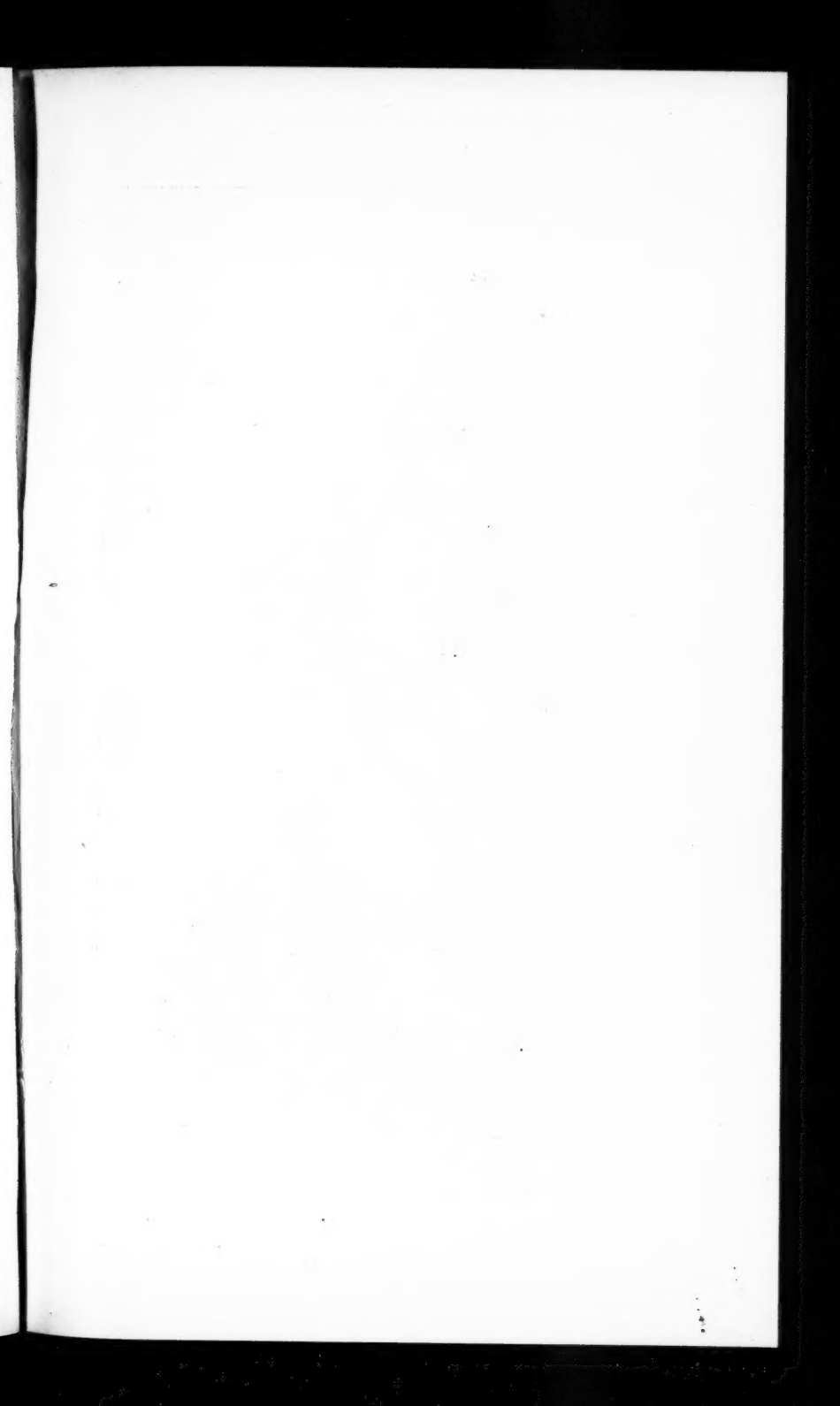
The work, whoever was its author, is certainly of a much earlier period, and may be possibly the work of the Roman commander Helvetius. But it is more probably connected with the adjoining megalithic remains, formerly of much more extensive and important character than they are at present.

At the time Mr. Carlisle was obtaining particulars for his *Topographical Dictionary*, the Rev. D. Lewis was the vicar, and "a most worthy and intelligent one" in the opinion of Mr. Carlisle. His account, of whatever small value in some respects, is not without interest as being the earliest, if not the only one, recorded. Not even an allusion is made to the stones in Gough's *Camden*. It has, however, been transferred word by word by Richard Llwyd to his *Topographical Notices*. Mr. T. Rees, in his account of the county, also gives a short summary of it. The vicar mentions that the monument remained unnoticed up to his time, although it was a remarkable one, as it certainly would have been had it been what he termed it, "a Druidical temple or observatory". Since his time the larger portions have been carried away, but he describes the remains as follows: "On the summit facing the south is a centre stone of huge magnitude, from ten to fifteen tons, horizontal oblong, 2 feet thick, supported by four uprights, one of which has declined from its original position, and sunk deeper in the ground. Four other similar, but smaller, stones of about four or five tons, surrounded it; but these have all slipt from their respective fulcra, and lie now in a shelving position. Scattered about, at various and





SANT Y CLAWDD.





GERRIG LLYWYDION, NANT-Y-CLAWDD.

irregular distances, are several smaller stones disturbed and broken up by the masons building the house of Nant y Clawdd....A crûg, or tumulus, of large circumference adjoins the temple....A wide flat, now a turbarry, surrounds it....The large stones are not the stones of the country." He adds that the sea at high water is visible from this point.

A general plan of the so-called temple (for even the good vicar doubted its having been an observatory) is here given in cut No. 1. What the whole arrangement was at the time that this description was given must be considered ambiguous. The crûg, or mound, has entirely vanished, for it is almost impossible that the one Mr. Lewis saw could have covered the principal group of stones now remaining, as the cromlech he describes is certainly the one now remaining, although it is not very easy to identify his account of all the details with those examined by the Association on the occasion of its visit. How far his estimation of the weight of the big stones was correct is also dubious, as that of the one given is certainly much under ten or fifteen tons.

The circle is formed by a low bank which may have been higher. It is rather oval than circular, the diameters being 70 and 50 feet. The rough heap figured in cut 2 is evidently the remains of a ruined cairn once containing a stone cist of some size. Nos. 1, 2, 3, and 4, are the supporters of the large stone, and most probably those described by Mr. Lewis. 5 and 6 are two large stones in a trench, and which seem to have been parts of the side of the chamber nearest them. The capstone is still supported by four stones as described; but Mr. Lewis mentions four similar but smaller stones of about four or five tons each, which surround it; "but these are all slipt from their respective fulcra, and lie now in a shelving position". This brief account is not very clear, nor is it certain what is meant by "surrounding it". If he meant the chamber, this would not have been practicable, as it

was not detached, as the present remains show. It could not then have been surrounded in the full meaning of the term. It is more likely that the stones 5, 6, were two of them. The other two, now missing, may have been on the opposite side, and served the same purpose, namely, of forming the sides of the chamber. But it may fairly be inferred that they were parts of the sides of the chamber; for not being in contact with or supporting the capstone, they may have been easily removed. It is very rare to find the actual supporters of a capstone to be more than four. They are sometimes only three. All the other stones placed merely to enclose the chamber, and supporting no weight, are generally found wanting, as they could be removed without danger to the rest of the structure.

On referring to the plan (cut No. 1) it will be seen that a line of chambers ran across a part of the circle, something like, although on a much smaller scale and more imperfect condition, to the line of the Trefigneth chambers near Holyhead, so well made known to the public through the description of them by the Hon. W. O. Stanley of Penrhos, illustrated from his accurate drawing. If these were originally three chambers, as those of Trefigneth, there must have been much difference in their size and importance. They have, however, been so disturbed and dislocated that it is not certain whether they formed one long, continuous, or three smaller and separate ones. Both systems were practised, although in Wales we have no instances like those of the elongated chambers in France and Spain.

In addition to this group, a few large stones are scattered about in the other part of the circle. They are possibly the relics of another chamber or chambers which must have been removed long before 1800, as otherwise Mr. Lewis could hardly have passed them over. He does, indeed, mention a *crûg* or tumulus; and that it existed in his time there can be no doubt. He describes it as *near the Temple*, and surrounded by "a wide, flat

turbary". The ground now surrounded by the present circle was boggy even in August, and must be the wide, flat turbary mentioned. But in describing his temple, Mr. Lewis evidently confines himself to the chamber given in cut 3, and takes no notice of the continuation of chambers to the further edge of the circle. How is the omission to be explained? The only explanation that can be offered is that the whole line had been originally buried under a long mound of earth, only one part of which had been removed at some early time, the other portion being still covered while Mr. Lewis lived. It would in this case certainly adjoin the *temple*, and would be surrounded by a flat turbary. Its disappearance, however, within this century, is remarkable.

It is true the same remarks might apply to a tumulus covering the five or six large detached stones; but its removal within so short a space of time must have been still more rapid. All that can be positively affirmed is that these chambers were at one time covered up. Whether a second chamber stood where the detached stones now lie is uncertain; but probably there was, as the grouping together chambers within an enclosed space is common enough.

Cut No. 2 represents the third chamber furthest from the large one. A marks two capstones, both dislodged, and resting one end on the ground. A third (marked 2), and still smaller, inclines in the opposite direction. Portions of the original *carn* still remain as shown in the cut, so that the size of this smaller chamber is tolerably clear. The space between this and the large chamber is occupied by stones in such confusion that nothing except the length of the supposed chamber now destroyed can be ascertained. That the whole line once comprehended three distinct chambers seems much more likely than that it consisted of a large chamber with a covered passage leading to it.

Imperfect as the monument in its present state is, yet it is of considerable interest as adding one more confirmation of the circle-theory so elaborately set forth

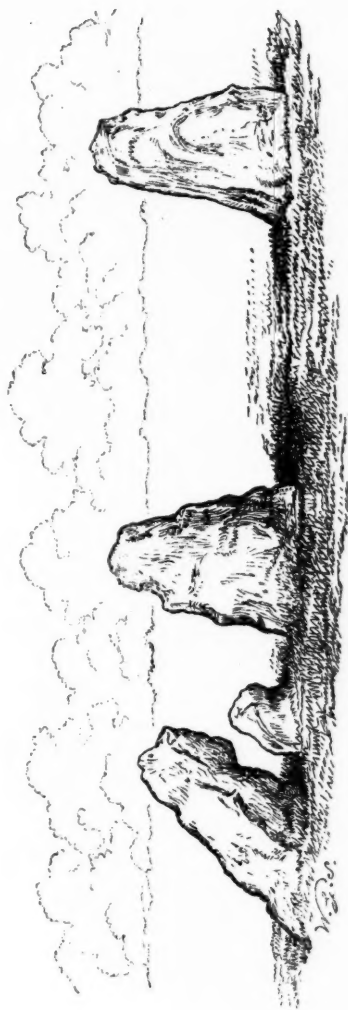
by the learned and judicious Dr. Stuart in his valuable volumes of *The Sculptured Stones of Scotland*.

Mr. Lewis remarks that the stones of the principal chamber are not those of the district, but have been brought from some distant spot. No very great importance can attach to such a circumstance. They were probably the nearest at hand available for the work. When it is remembered what immense weight the bearers must carry, and what care was taken that the resting-places of the dead should be as secure and lasting as possible, great caution would be required in their selection.

On the way to Ystrad, on the left hand of the road leading to Carmarthen, are four stones, one of which is smaller than the others. The stone to the right is of coarse grit; the small one and the stone next to it are of quartz-conglomerate, the largest one being of old red sandstone. The three largest ones formed the walls of a chamber, and may have aided in supporting the capstone. Their denudation is complete, nor is there the slightest vestige of the former mound. The variety of character of the stone is probably the result of chance. (Cut No. 4.)

Within the grounds of Ystrad are two or three ancient pillar-stones, one of which was said to have been Roman, but is an ordinary maenhir. They are not remarkable as regards dimensions. No other remains exist near them. They may, perhaps, have been ancient boundary-stones, but are more likely to be ordinary meini hirion.

On the left hand of the road from Llanboidy Church to Dolwilym is a more important group (cut 5), concealed by a high and thick hedge from the road. The stones lie in a field called "Parc y Bigwrn", a portion of Pensarn Farm. The original chamber is easily made out, although only two of its stones remain erect. The fallen ones, with the exception of one, have not been removed, so that their original position, when upright, is easily ascertained. The stones average about 7 feet

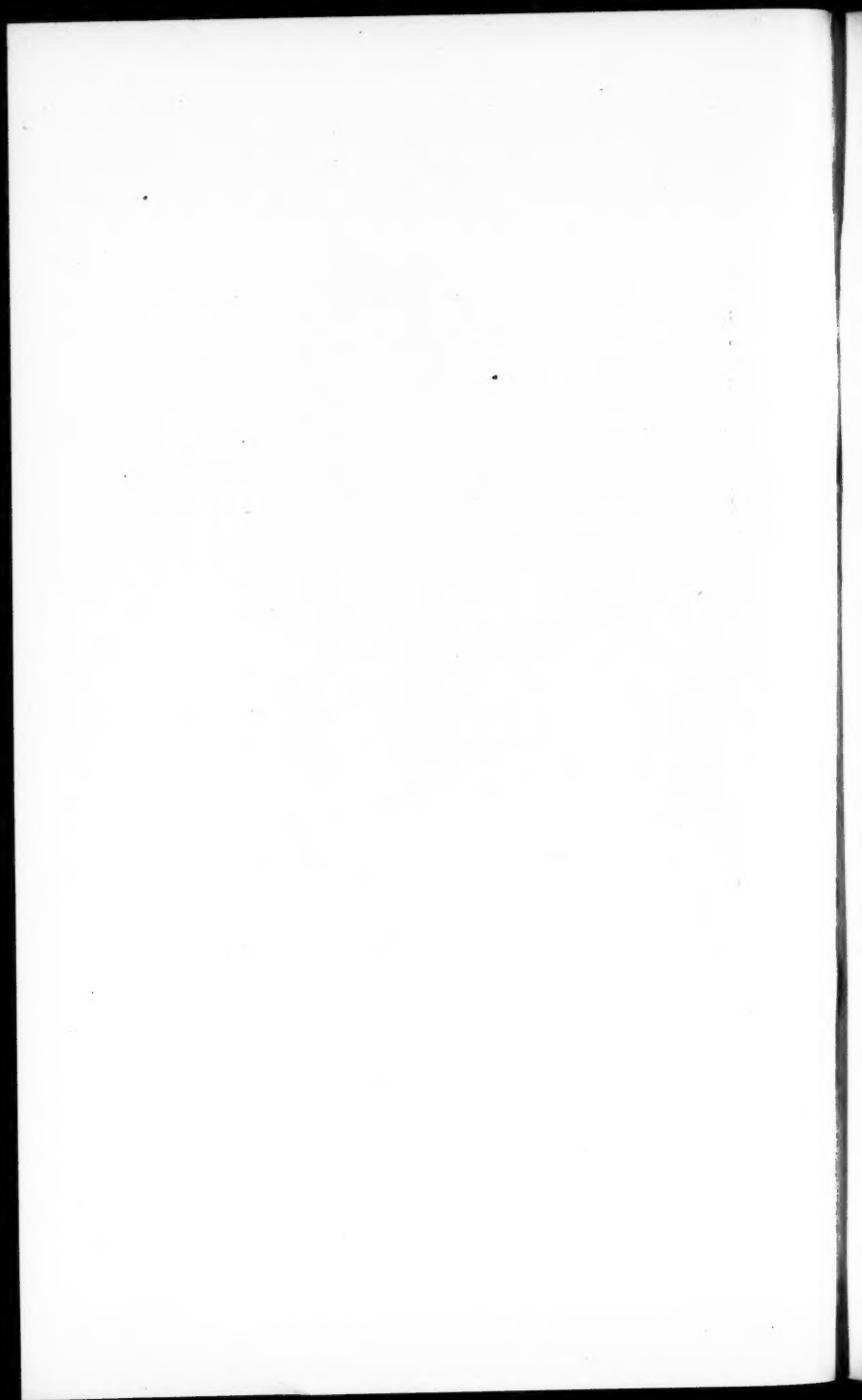


Old Red Sandstone.

Quartz Conglomerate.

Coarse Grit.

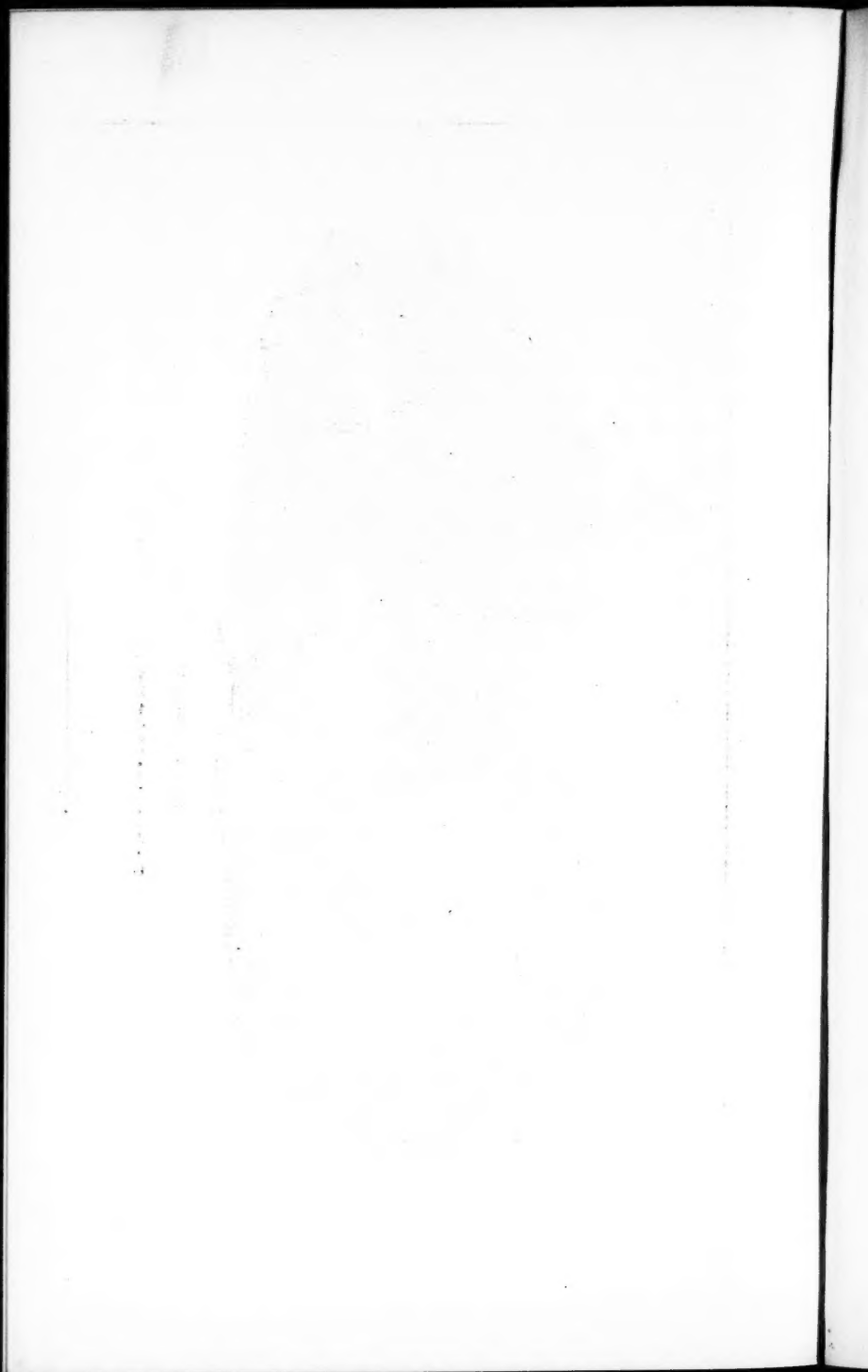
MEINI LLWYDION, YSTRAD.





PARG Y BIGWEN, CEFN BRALLAN.

The larger stone 5.0 feet high this view; 6.4 behind.



high above the ground, with an average thickness of 3 feet. The longest (that lying apart under the hedge) measures more than 8 feet. This chamber was nearly perfect within human memory, and seems to have been broken up about sixty years ago. It had, no doubt, been deprived of its covering of earth or stone ages before, as our informant never saw any indications of such a mound, although the cromlech or chamber was perfect in his early days. This man, John Jones, of eighty years of age, a man of good character, had lived close to the spot all his days. His memory was remarkably clear, and his veracity never suspected. He does not remember the covering stone in its original, horizontal position, for at the time he speaks of it had been tipped over and shifted from its western bearer, one end resting on the ground. He had, however, often been told by his seniors that it was once horizontal, and known as *the table*,—a term that proved its former position. In those days altars were apparently unknown, and the case is much the same in these times in isolated districts into which modern Druids have not yet found their way.

It is well known that there are in all parts of Wales superstitious notions connected with these primæval relics, and especially with the removal of them, although it is to be regretted that these have not much influence in restraining the hand of the destroyer. Even in the present instance it did not deter those who operated on this monument. It may be as well, however, to give the exact words of John Jones,—“Yr oedd chwe' cheffyl yn tynu y gareg, ac yr oedd y car llusg yn rhwygo y ffordd Yr oed yno tua deg o ddynion wrth y gorchwyl ac yr oeddynt yn llawn braw pan yn cwffwrdd a'r gareg”; the meaning of which is, there were six horses drawing the stone, and the road was torn up by the sledge; about ten men were engaged, and they were full of awe when touching the stone. The stones in the present instance seem to have been left in their present state for many years; and as they stand near

the hedge, and do not seriously interfere with the farmer's operations, it is to be hoped that they may still be spared. But whatever their future fortune, their existence will at any rate be preserved in the pages of the *Archæologia Cambrensis*.

Although of late years something has been done in the way of sweeping away much of the nonsense that has been spoken and written on these dilapidated chambers, for at least in this country such a term correctly describes them, yet there are one or two points which are still the subjects of legitimate discussion. One of these is the date that may be assigned to them, another is their distribution, a third their origin. To enter on such discussion in the form of a short notice is impossible. It may be, however, as well to make one or two brief remarks. It has been sometimes asserted that the dolmens found scattered about in various parts of north-western Europe are the sepulchral remains of a particular and distinct race, who for want of some other title are called the dolmen-building race. As these relics, however, are scattered about with great irregularity, thickly in some districts, and entirely wanting in others, this people is supposed to have been in a state of migration for generations, during which they at various halting places made a temporary residence, and thus disposed of their dead. Those who take this view of the matter do not, however, agree in the routes taken, some supposing they ran from north to south, others insisting that they ran from south to north. But independently of the difficulty of this opposition of opinion, the enormous gaps where no monuments of the kind have within human record been known to exist, cannot be thus explained by the supposition that the migration through such districts was too rapid to permit the erection of these grand tombs, except where men remained a certain time.

It is true, indeed, that in countries which are widely apart, these monuments exhibit a development of civilisation almost, if not completely, identical; whence it

has been inferred that in such districts the dolmen-builders must have been of one race. But although these structures have so many characteristics in common that they form a distinct and well defined group, yet details vary so much in different districts that they cannot be the work of one single migratory people, but are rather of distinct populations. Thus, while in some parts of France we find the chambers approached by a long gallery, with a small vestibule at the entrance, in other parts they are simply common cists of large size, as in the more southern departments of Aveyron and Gard.

A third and still stronger argument is the difference of the human remains found in them, which could hardly be the case if the dolmen-builders were a distinct family.

But the fact is, such chambers are nothing more or less than the final development of a burial system universally adopted from the earliest periods, wherever the means existed of carrying it out. Nothing is more natural than the process of such development, nor is there necessarily any great interval between the original natural rock chambers and those artificially constructed. In France, the examination of twenty-four natural caves showed that they were of the polished stone or neolithic period, while articles found in them, and the evidences of funeral rites, were identical with those found in artificial chambers. In some instances the chambers are partly natural and partly not. Sometimes they are simply excavated out of the rocky ground to a certain depth, and covered up with a large stone slab. All these transitions from the natural to the artificial chamber are so evident that no reasonable doubts as to their being one and the same thing can be said to exist.

But this view has not been generally assented to; and among objectors is M. Bertrand, an authority of no light weight, who does not, however, agree with those who suppose a vast immigration, starting from

India and passing through Syria, the Caucasus, Jutland, France, Spain, the British Isles, and terminating their long wanderings in Africa, leaving behind them as they went tombs and other memorials ; but yet he does not accede to what may be termed the Darwinian history of dolmens, namely that they are simply the natural and gradual developments of the rudest graves, furnished by rocks, caves, or other accidental conveniences. He looks upon them as the work of a much more advanced people, who, together with a new civilisation, brought with them and introduced the building of dolmens. And this M. Bertrand thinks confirmed by the fact that the dolmen-building age coincided with that of the neolithic period. But according to him, there succeeded to these first dolmen-builders a still more advanced race, who seem to have enlarged on the system they found already existing, both as regards the more complicated arrangements and huger dimensions of such structures. This was the bronze-using people, whose influence and conquests were the result of their religious and philosophic principles ; of the idea of a Divine existence, and of the immortality of the soul—principles widely extended throughout the West.

It may, however, appear from ascertained facts that it is not so easy to draw a line between the earliest dolmen builders and the occupants of caves, who, it should be remembered, were not so barbarous as not to have made rude pottery or used stone implements. One remarkable discovery bearing on this question was made last year close to Belpport, in France, by some quarrymen blasting a rock of jurassic lime stone in the commune of Cravanchi. These men laid bare a cavern which had no communication with the outer air. This peculiar formation resulted (according to Dr. Bernard, who first made public this remarkable discovery) from the dislocation of the post-jurassic upheavals, while its increase in depth was due to the action of water. Here was found a systematic arrange-

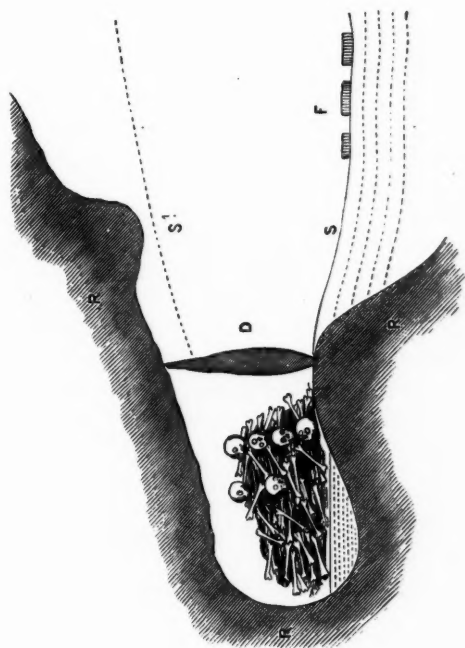
ment of what appeared to be dolmens, in caves half natural and half artificial. In these were found skulls and other remains of human bones inlaid in the stalagmitic floor. The heads were raised above the rest of the bones, so that the bodies must have been placed in a half bent position. In one part of the cavern were found flint knives and urns of black ware, well designed, and furnished with handles very similar to those found by M. Dupont in the well known Furfooz cavern in Belgium, but in much more perfect condition. Other articles were found, as stone armlets, etc., and what was more curious, a mat woven with reeds.

In other directions were galleries more or less accessible, in one of which appeared to be a succession of these dolmens.

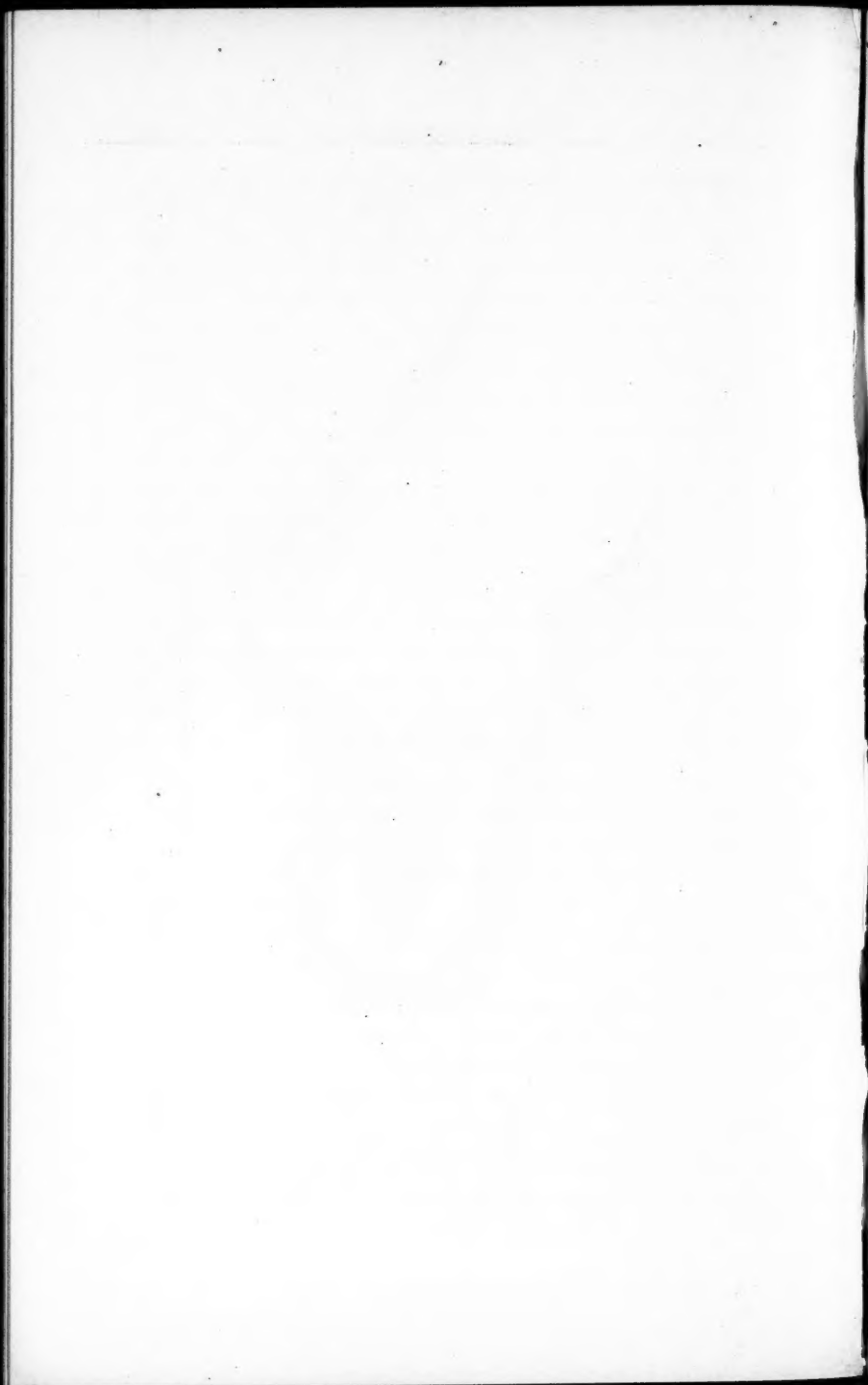
Curious as this account is, and satisfactory as the source from which it comes, yet there is some ambiguity which requires explanation. In the situation in which these dolmens were found, it is evident that they were never protected by any external covering of earth or mound. This difficulty can only be got rid of by supposing that what are called dolmens in this case were merely stone cists, which would probably be sufficient protection in such a situation. It is, at any rate, evident that the graves in this case were nearly the same as when first constructed, and that they had never been subjected to the destructive proceedings of searchers after hidden treasures, or the more dangerous proceedings of improving farmers. To what period these rock-graves are to be assigned is a difficult question. They are, however, among the earliest monuments of the kind, and if not actual dolmens in the usual acceptation of the word, yet have such points of resemblance in construction, with the exception of the envelope of stone or earth, that it is questionable whether, with that exception, a distinct line can be drawn between these earlier and later chambers.

But there is a well known instance of a much earlier method of interment, which may be thought the earliest

germ of the dolmen development. It is at Furfooz, in Belgium, the particular cave being known as "Le Trou du Fontal," and assigned by M. Dupont to the reindeer period. (*L'Homme pendant les Ages de la Pierre*, p. 195, second edition.) The accompanying illustration, here reproduced from that work, slightly enlarged, represents this cave. It is rather a place of shelter or recess than a hole or cavern; 1 (cut 6) represents rolled pebbles; 2, mud deposited by river action; 3, upper limit of clay mixed with fragments of rock, which was deposited after the establishing this rude place of sepulture; D, a slab closing the mouth of the recess; s s, open spaces where the funeral feasts were celebrated; F, the hearth; R, rocks forming the walls of cavern. The various *débris* found showed relics of man between the river mud and the clay above. The bones found in the recess were those of sixteen individuals, as shown by the lower jawbones, entire and broken. Of these five in particular were infants and three adults. The bones were those of every part of the human body, mixed up in confusion with the stones and the yellow clay of the recess. The remains were therefore clearly reduced to skeletons prior to this deposition, otherwise these *membra disjecta* would not have been thrown into such confusion. None of the bones, excepting those of a fore-arm, have preserved their natural connections. Half of a human jaw, found in one part of the recess, was white, the other half, lying at some distance off, was of a yellowish brown, and that they were parts of the same jaw was shown by their exactly fitting together. These, therefore, must have been lying separately from a very early period. In the same manner fragments of a skull found scattered, but accurately fitting in their places, were variously coloured, thus showing that they must have been lying in different parts of the cave. At the entrance of this recess, but just within it, was a group of about twenty worked flints, ornaments of fluorine spar, one of which had been pierced, as were also several shells found with them. Of two small



LE TROU DU FRONTAL, FURFOOZ, BELGIUM.



flat pieces of stone found, one had traces of lines scratched on its face, the other had an outline of some animal, and, lastly, what was of still greater interest, were found sufficient fragments of an urn to enable a satisfactory restoration of the original—a cut of which is given, p. 198 of Dupont's work.

Immediately outside the entrance, and buried deep in the clay, was discovered the large slab of dolomite (D) which exactly fitted the opening, and which, beyond doubt, had been used for closing up the recess.

The dimensions of this recess are about a yard high and two deep, and could not have contained sixteen bodies of children and adults unless they had been placed on one another, and even in this position they could not have been deposited at the same time. The primitive custom of placing bodies sitting, with the chins resting on the knees, was either not in existence or not observed, owing to the small accommodation furnished.

Further on, outside, were found, under the deposit of yellow clay, a quantity of chipped flints, carved bones, and pierced shells, amid a profusion of animal remains of all sizes, birds and beasts, from the field-mouse to the urus, including frogs and fresh water fishes, in all about fifty varieties. Among them were remains of two reindeer, one urus, three horses, two bears, five moles, and one beaver. There were also land-shells, one of which is still found in Belgian rivers. Some of the bones bore marks of having been gnawed by rodents, but none by carnivora.

Here then we have a collection of facts which throw important light on the burial customs of the earliest inhabitants of this part of Europe.

At the entrance of, but within the recess, we find an urn, worked flints, and ornaments, as offerings to the dead, or as objects once their property, and which they were to use in another state of existence. Such a custom we know existed among polished nations even before the discoveries lately made at Mycenæ, and

which still exists among savages of the present time. Outside the cave, but under the shelter of the rock, an immense number of bones of fish, flesh, and fowl, were found, together with flints.

What was to all appearance the hearth-place, in the centre of the place (s...s), is the *salle aux festins funéraires*. This seems to have been its intended use, and, in fact, it could not have been the abode of men from its exposed situation. They lived in some neighbouring cavern more suited as a dwelling, but established their cemetery here, in front of which they held their funeral feasts.

The wide difference between this primitive burial-place and the complete dolmen may be thought to support the theory that these could have no connection between them, and that one did not naturally arise out of the other, and hence the dolmens were introduced by some later comers. But even allowing as much as this, the difference between the two systems is not so great; for there are instances of what we may call hybrid dolmens, partly natural, partly artificial, as in the neighbourhood of Cordes in the south of France, and elsewhere in that country, where the chamber itself is in the living rock, but closed in by slabs placed by man. The well known Henblas example in Anglesey and which, if we are not mistaken, has been figured and described by Mr. Hugh Prichard of Dinam, a well known antiquary of Anglesey, may be another instance. Here two enormous masses of rock have been placed by some strange natural agency near one another in such a manner as to induce men to take advantage of it, and erect against them a small chamber, most of the slabs of which remain either on the spot, or are to be found thrust aside in the hedge-rows.

There remains, however, one difficulty which has yet to be got rid of. If there were no distinct dolmen-building race, and in fact nothing very peculiar about a dolmen at all, except the size and magnificence of some, how is it that they are scattered about so irre-

gularly and numerous in some districts, and totally absent in others? Bonstetten, in his map, which has been reproduced in several works, has laid down the various districts in which they appear; but this only gives a general notion in what portions of Europe these monuments exist. And even in these districts there are in reality extensive spaces where they are wanting. Some, as already mentioned, account for this anomaly by supposing that the wandering hordes passed through these parts too quickly to admit of their stopping to erect sepulchres which from their size would require more time than could be spared. Such a solution, as we have seen, can hardly be accepted as satisfactory. Another suggestion, not more satisfactory, is that this supposed race appeared in Europe at a time when the present low lands were then submerged, and the only available ground was that which is now high ground, and as a general, but by no means universal, rule these monuments do occupy elevated positions. Scandinavia may, however, be excepted from the rule, as by the time this people reached that part of Europe, the lower levels had emerged. A third and easier solution may be given, that vast districts now inhabited were once nothing but morasses overgrown with under-wood, and totally unfit for human occupation; but, on the other hand, the present high lands are often without any such relics, while others near them abound with them. This question was discussed at the Stockholm International Meeting, which was closed by the simple and sensible remarks of Mr. John Evans, namely, that the presence of the necessary materials led to the building of them. Where they were not procurable, another and more simple form of burial would be adopted. There are certain parts of Wales where these dolmens abound. In others they are unknown. It will be found that in the one district there are the means of building them; in the other there are none. Is it not from such a cause that the grand works of Abury were erected, the downs on which they stand being thickly covered with

such masses, hundreds of which still remain scattered about in the district? The same may be said of Stonehenge, although that great puzzle is made still more puzzling by the fact that an important part of it is composed of stones, the source of which has not yet been determined by geologists. The nearest similar rocks are said to be only found in Merioneth; but it is hardly likely they were brought from such a distance. The real framework, however, of this unique monument is built of the large stones found close at hand. As to the real age of dolmens and their builders, all must be speculation; but there is no reason why they may not have existed even prior to the neolithic period, if we cannot carry them as far as the reindeer period.

The Society is much indebted to the pencil of Mr. G. Worthington Smith for the accompanying illustrations, the accuracy of which will be acknowledged by those who have seen the monuments themselves.

E. L. BARNWELL.

HISTORY OF THE LORDSHIP OF MAELOR GYMRAEG
OR BROMFIELD, THE LORDSHIP OF IAL
OR YALE, AND CHIRKLAND,

IN THE PRINCIPALITY OF POWYS FADOG.

(Continued from p. 39).

LLANFORDAF.

Add. MS. 9864.

RICHARD LLOYD of Llwyn y Maen and Llanfordaf, ab Robert Lloyd ab—
Meredydd Lloyd. See *Archæologia Cambrensis*, April 1876, p. 115

John Lloyd of Llan—Elizabeth, d. of Sir Peter Newton Edward Lloyd of
fordaf, living 1544 of Haethleigh, Knt. Llwyn y Maen

John Lloyd—Margaret, d. of Sir Roger Richard—... d. of Edward Trevor
of Llan— Kynaston of Morton, Knt. Lloyd of Oswestry
fordaf

... heiress, ux. Hugh Meredydd
of Oswestry

John Lloyd—Mary Lettice, d. of George David—Elizabeth, d. of Edward
of Llan— Caulfield of Oxfordshire, Lloyd Davies of Valle Crucis
fordaf Judge of North Wales, and of Abbey (y Cneifiwr Glas),
Baron Charlemont in Ire- son of David Fychan ab
land Madog ab Robert of the
parish of Rhiwfabon

Edward Lloyd of Llanfordaf, —Frances, d. of Sir Edward Trefor of Hugh
colonel in the royal army, Bryn Cunallt, Knt., ob. 15th Lloyd
ob. Feb. 13, 1662 Dec. 1661

Edward Lloyd of Llanfordaf, living 1680, —Bridget, d. of ... Pryse of

Edward Lloyd in Oxford, 1695

Ynys Grugog.

CORRIGENDA.

See *Arch. Camb.*, April 1876, p. 118, for Eleanor, ux. Richard Stands, vicar
of Oswestry, read Eleanor, ux. Richard Stanney ab Richard Stanney
Fychan of Oswestry.

P. 118. Robert Lloyd, the second son of John Lloyd ab John Lloyd, was
of Plas Newydd; and the third son, Edward Lloyd, was of Hafod y
Garreg, and married a daughter of Robert Muckleston.

January 1877, p. 34. The arms of the family of Bach Eurig were, *sable*, a
hart (not a he-goat) standing at gaze *argent*, attired and unguled *or*.

P. 39, second line from bottom, for Cynddelw read Cuhelyn.

LLWYN Y MAEN.

Add. MS. 9864.

Edward Lloyd of Llwyn y Maen=Joane, d. of Daniel Meynes
 See *Arch. Camb.*, April 1876,
 p. 117

Colonel Richard Lloyd=Margaret, d. of George Onslow of
 of Llwyn y Maen Onslow, Walton Grange in Stafford-
 shire, and Boveradon Jane, ux.
 Edward
 Calverley

Edward Lloyd=... d. of ... Edwards of Jane, ux. John Mary Eleanor
 of Llwyn y Choley in Cheshire Calverley of
 Maen, captain' Wooduns in Cheshire

Richard Lloyd=Catherine,* d. of John Roydon of Isgood, ab John ab Roger
 of Llwyn y Roydon of Holt and Isgood, captain in the royal army, ab
 Maen John ab John ab John Roydon, Sergeant-at-Arms. Her
 mother was Mary, d. of ... Hanmer of Kenwich in com.
 Salop. (Harl. MS. 1971.)

Edward Lloyd living 1695.³

The dates given at p. 117, *Archæologia Cambrensis*,
 April 1876, are from tombstones in Oswestry Church.

PONT Y GOF OR NANTCLWYD.

Add. MS. 9865.

Thomas Parry Wynn of Tref Rhuddin, ab John ab Harri=

Simon Parry, barrister,=Jane, d. of Gabriel Parry=Grace, ux., 1, Pyers
 of Gray's Inn. He John Thel- Bach, B.A. Mull ;⁴ 2, John
 bought Pont y Gof from wall of Bathafarn Parry, parson of
 Peter Elis Llanrhudd
 William Jane, ux., 1, John Wynn Jones of Plas
 Newydd in Llanfair Dyffryn Clwydd ;
 and 2, William Vaughan of Bron Hau-
 log

¹ Captain in the royal army. He died Feb. 13th, 1662.

² She died August 4th, 1675.

³ According to the dates on the tombstones, Edward Lloyd of Llwyn y Maen died 10th January 1686, aged sixty-four; and his wife Elizabeth died in May 1697.

⁴ The Mull family came into Wales with Edward I. Their pedigree is as follows: Ambrose Mull of Ruthin, Esq., who was aged twenty-five in 1673, married Margaret, daughter of Thomas Ellis of Coed Cra in co. Flint, by whom he had a son and heir, Peter, who died Oct. 25, 1702; and a daughter, Mary, wife of Thomas Parry.

1	2	
Thomas=Elizabeth, d. of Parry, Robert Lloyd disinhe- of Plas Is y rited Clawdd	William=1, Martha, Parry of d. of Simon Pont y Thelwall ¹ Gof	=2, Mary, d. of Evan Lloyd ab Sir John Lloyd of Bodidris, Knt.

Mary, ux. Eubule Thelwall, lawyer, of Gray's Inn, second son of John Thelwall of Plas Coch, by whom she had four sons,—1, Thomas Thelwall of Nantclwyd; 2, Eubule; 3, Orlando; and 4, Bevis

3	4,5	
Richard Parry of Coed Marchan=Jane, second d. and Llanarmon, attorney in of Roger Hol- common law land of Hendrefawr	Gabriel Samuel	Six daughters

... ux. Richard Edwards, vicar of Llanfair Dyffryn Clwyd, and afterwards vicar of Oswestry	... ux. David Morris, D.D., vicar of Abergeleu and Bettws, by whom she had a daughter who married Edward Griffiths of Henllan, barrister-at-law	... ux. ... Jones of Plas y Têg

Dorothy, ux. William Lloyd ab Edward Lloyd of Pwll Caladr	Elizabeth, ux. Richard Langford of Trefalun.



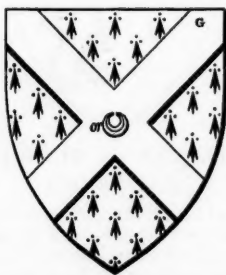
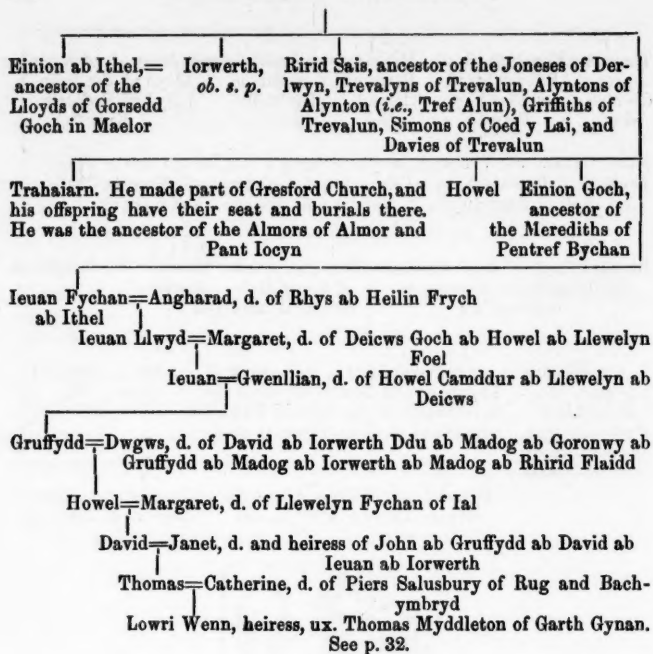
GWYDDELWERN IN GLYNDYFRDWY.

Harl. MS. 1669.

Ithel ab Eunydd. He had for his share of his father's=	Gwladys, d. and co-
territories the townships of Trefalun and Y Groes-	heiress of Gruffydd
ffordd in Maelor Gymraeg, and Leprog Fawr, Leprog	ab Meilir ab Elidr
Fechan, and Tref Nant y Rhiw, in Tegeingl	ab Rhys Sais. <i>Erm.</i>
	a lion ramp. <i>azure</i>

Ambrose Mull was the son of Peter or Piers Mull, who died in 1676, ab Geoffrey Mull ab Piers Mull ab Thomas Mull of Ruthin, ab John Mull, Steward of Ruthin, ab John Mull, Steward of Ruchin, ab John Mull or Moyt. *Sablê*, two lions rampant in fess *argent*.

¹ Simon Thelwall, Proctor of the Court of Arches, youngest son of John Wynn Thelwall of Bathafarn Park, Esq.



RHAGAD IN GLYNDYFRDWY.

This township or manor lies in the parish of Corwen. Leland states that Owain Glyndwr had a place named Ragad in Iâl, which most probably must be this place, as Owain had a place close by, in Llan Sant Ffraid,

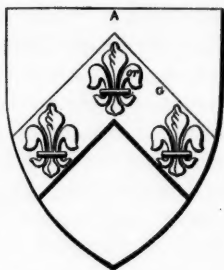
where he kept his prisoners, which is still called Car-chardy Owain Glyndwr. The manor was forfeited with the rest of the lordship of Glyndyfredwy, at the time of the attainder of Owain Glyndwr, and was purchased by Robert Salisbury of Rug. In this manor is a mansion and estate called Rhagad, which was the property of Ieuan Llwyd, the sixth son of Elissau ab Gruffydd ab Einion of Allt Llwyn Dragon in Bodanwydog Baron of Gwyddelwern. Elissau ab Gruffyd, who bore *ermine* a saltier *gules*, a crescent *or* for difference, had a seventh son, Gruffydd Lloyd, who married first Mary, daughter of Meurig Fychan ab Howel, lord of Nannau, by whom he had a son, Hugh Lloyd, ancestor of the Lloyds of Carrog, in Glyndyffrdwy. He married secondly Lowry, daughter of Gruffydd ab Llewelyn, of Helygen, in Tegeingl, by whom he had a son, Robert Lloyd, of Rhagad, who was ancestor of Roger Lloyd, of Rhagad,¹ who married Catherine, daughter of Peter Meurig, of Ucheldref, and Lowri, his wife, daughter of Lewys Anwyl, of y Parc, in Llanfrothen, Esq. By this lady Roger Lloyd had issue a daughter named Margaret, who became the heiress of Rhagad. She married first Maredydd Lloyd, a younger son of Lewys Lloyd, of Rhiwaedog, in Penllyn, Esq., descended from Owain Gwynedd, Prince of North Wales, who bore *vert*, three eagles displayed in fess *or*.² She married secondly, William Wynn, of Maes Neuadd, in the parish of Llandecwyn, in Ardudwy. By her first husband, Margaret had issue a son and heir, John Lloyd, of Rhagad, who married Catherine, daughter and heir of John Wynn, of Copa'r Goleuni,³ in Tegeingl, descended

¹ Roger Lloyd ab John Lloyd, living 1680, ab Roger Lloyd ab John Lloyd ab Roger Lloyd ab Robert Lloyd ab Gruffydd Lloyd, seventh son of Elissau ab Gruffydd ab Einion ab Gruffydd ab Llewelyn ab Cynwrig ab Osbern Fitz-Gerald.

² See *Mont. Coll.*, April 1876.

³ John Wynn of Copa'r Goleuni, 1697, ab John Wynn ab John Wynn, a lawyer, ab John ab Edward ab John Wynn ab Robert ab Ieuan ab Cynwrig ab Ieuan ab David ab Cynwrig ab Ieuan ab Gruffydd ab Madog Ddu of Copa'r Goleuni, ab David ab Rhirid ab

from Madog Ddu, of Copa'r Goleuni, who bore palii of six pieces *argent* and *sable*, by whom she had a daughter named Margaret, who was the heiress of Rhagad, and married Captain Maesmor Maurice, High Sheriff for co. Merioneth, 1750, son of Peter Maurice, of Hafod y Maedd, in Ceryg y Drudion, Dean of Bangor. She sold Rhagad to John Jones, of Cefn Coch, Esq., and died without issue 22 Oct., 1779, aged 63, and was buried at Corwen. Subsequently Rhagad was sold by John Jones, Esq., to Judge Lloyd, of Berth. (See *Archæologia Cambrensis*, Oct. 1876, p. 271.)



GWNODL IN GLYNDYFRDWY.

(*Cae Cyriog MS.*; *Harl. MS.* 1969.)

Y Gwion Llwyd, Baron of Hendwr, in Edeyrnion (see *Yr Hendwr*), married Lucy, daughter of Goronwy, of Penlly, ab Gruffydd ab Madog of Llanuwchllyn, ab Iorwerth ab Madog ab Rhirid Flaidd, lord of Penllyn, by whom he had issue three sons—1, David, Baron of Hendwr (see *Yr Hendwr*); 2, Ieuan, and 3, Y Gwion.

Ieuan, the second son, had Branas Isaf in the parish of Llandrillo, in Edeyrnion, and Gwnodl, in Glyndyfrdwy. He was living in 1389, and married first... daughter of Gruffydd, second son of Adda ab Howel ab

Llewelyn ab Owain ab Edwyn ab Goronwy, Prince of Tegeingl. (*Cae Cyriog MS.*; *Lewys Dwnn*, vol. ii, p. 299.)

Ieuaf ab Adda ab Awr of Llys Trefor, in Nanheudwy (see *Archæologia Cambrensis*, Oct. 1876, p. 264), by whom he had issue two sons—Gruffydd and David, of whom presently. Ieuan married secondly Eva, daughter and heiress of Madog ab Goronwy Llwyd ab y Penwyn of Melai (*gules* three boars' heads erased in pale *argent*).

Gruffydd, the eldest son of Ieuan, married Morfudd, daughter of Howel ab Madog of Overton Madog, in Maelor Saesneg, by whom he had issue two sons, of whom Ieuan, the youngest, was the father of David, whose daughter and heiress Catherine married Thomas ab Owain ab Gruffydd Fychan.

Howel Fychan, the eldest son of Gruffydd, sold his estate. He married Gwenhwyfar, daughter and heiress of Iolyn ab David of Yr Hob, by whom he had an only daughter and heiress, Catherine, who married Richard ab Gruffydd of Llai, in the parish of Gresford, by whom she had several children, who all predeceased her, and her mother's property went to John ab Elis Eyton of Watstay, in Rhiwfabon.

David, the second son of Ieuan ab y Gwion Llwyd, had Gwnodl and Branas Isaf. He married Angharad, daughter of Llewelyn ab Adda ab Howel ab Ieuaf ab Adda ab Awr of Llys Trevor, by whom he had issue two sons—Llewelyn and Ieuan.

Llewelyn, the eldest son, married Gwen, d. of Ieuan ab Gruffydd ab Llewelyn ab Ieuan Grach ab Ieuan Foelfrych, descended from Idnerth Benfras, by whom he had a son, Thomas, who married Elen, daughter of Owain ab Gruffydd ab Madog Fychan of Garth y Medd, in the parish of Abergelen, descended from Iarddur of Penrhyn, lord of Llechwedd Uchaf and Creuddyn, and Grand Forester of Snowdon in the time of Llewelyn the Great, who bestowed these lordships and the Castle of Penrhyn upon him. He bore *gules* a chev. inter three stags' heads carboched *argent*.² By this lady, Thomas

¹ Harl. MS. 1969.

² Iarddur was the ancestor of the Coetmors of Coetmor, the Lloyds of Rhwytytyn, Owens of Garth y Môdd in the parish of Abergelen,

had issue, John, who by Margaret his wife, daughter of David Lloyd ab Robin ab Gruffydd Goch of Dol Edeyrn, in the parish of Corwen, *argent* a griffon passant *sable*, had issue three sons—Ieuan, William, and David Lloyd.

Ieuan, the second son of David ab Ieuan ab y Gwion, had Gwnodl and Branas Isaf. He married Elizabeth, daughter of Rhys, son of the Baron Howel Coetmor of Gwydir, son of Gruffydd Fychan ab Gruffydd ab David Goch,¹ lord of Denbigh and Penmachno; *azure* a chev. inter three fleurs-de-lys *argent* for the Baron Howel Coetmor, by whom he had a son and heir.

Owain of Gwnodl and Branas Isaf, who married Gwenhwyfar, daughter of Jenkyn ab John ab Rhys of Llandderfel and Trefgoed, by whom he had issue, besides a daughter Elizabeth, wife of Maurice Fychan of Pennant Melangell, three sons—1, Elisau, of whom presently; 2, John, of whom presently; and 3, Robert of Llandderfel, who, by Jane his wife, daughter of Roger ab John Wynn of Llandderfel, had issue three sons—Cadwaladr, Elis, and David.

Elissau, the eldest son of Owain ab Ieuan, married Margaret, daughter of Robert ab Reignallt of Branas, in Edeyrnion, by whom he had a daughter and heiress, Jane, who married Richard Thelwall, fourth son of Simon Thelwall of Plâs y Ward, one of the Council for the Court of the Marches, and High Sheriff for co. Denbigh in 1572. By this marriage, Jane had issue one son, Simon Thelwall, who died, and left his lands to Thomas Thelwall of Plâs y Ward.

Pryses of Ffynogion in Llanfair Dyffryn Clwyd, Wynns of Penhes-cyn, and Jones of Beaumaris. The Coetmore family is now represented by the Earl of Egmont.

¹ David Goch bore *sable*, a lion rampant *argent* in a border engrailed *or*, and was the ancestor of the Lloyds of Croestocyn and Dulassau, Gethins of Fedw Dêg, Hugheses of Peniarth in Pen Machno, and the Powells of Penmachno. His great-grandson, the Baron Howel Coetmore, was the ancestor of the Wynns of Clynnog Fawr, Owens of Talwrn in Evionydd, Lloyds of Pen Machno, and Wynns of Llugwy. See Eleirion, *Arch. Camb.*, July 1876.

John, the second son of Owain ab Ieuan, had Gwnodl. He married Jane, daughter of Robert Wynn ab Robert ab Gruffydd of Maesmor, in Dinmael, by whom he had issue three sons—1, Robert Wynn, of whom presently; 2, Gruffydd; and 3, Oliver; and two daughters, Margaret, ux. John ab John ab Robert Goch of Bangor Is y Coed, and Catherine, who married first, Robert ab William ab John of Llandrillo, and secondly Edward ab Humphrey ab Hugh Gwynn of Yr Hendwr.

Robert Wynn, the eldest son, had Gwnodl, and was living in 1596. He married Catherine, fourth daughter and coheirress of David Lloyd ab Rhys ab David ab Iolyn of Blaen Ial, *sable* on a chev. inter three goats' heads erased *or*, three trefoils of the field (*Archæologia Cambrensis*, Oct. 1875, p. 325-6), by whom he had issue, besides a younger son, Hugh, and two daughters, Jane and Elen, an elder son and heir,

John Wynn of Gwnodl, who, by Gwen his wife, daughter of Rhys ab Ieuan ab Y Goch of Garth Garmon, had issue, besides a younger son, Cadwaladr Wynn, who married Catherine, daughter of John Maesmor ab Cadwaladr of Maesmor, in Dinmall, an elder son and heir,

Robert Wynn of Gwnodl, who by Gwen his wife, daughter of Thomas Lloyd ab Rowland Lloyd of Tyfos, had issue a son and heir, John Wynn.

LLANFIHANGEL GLYN MYVYR.

The townships of Cefn y Post and Maes yr Odyn in this parish, are in Glyndyfrdwy. Cefn y Post was formerly a distinct lordship, and once formed part of the Garthmeilio estate, but the land and lordship were purchased a few years ago by the present Lord Bagot.

RHUDDIN CHURCH.

The following inscriptions to the memories of persons mentioned in some of the previously given pedigrees, formerly existed in this church and churchyard.

On a flat stone, raised on six pillars, in the churchyard, "Hic jacet corpus Petri Meuricke nup' de Vcheldre in com' Merionet', Armiger, qui obiit an'o d'ni 1630, nono die Novembris, sepult 15^{to} ætat ante quæ 66^{to}."

"In obitum ejusdem chronogramma hic sua deseruit ut in desinenter suo serviret deo."

On the north side of the wall in the church: "Johanni Gulielmo honestis penetibus Ruthiniæ oriundo Westm: et Oxonii bonis artibus instituts theologiæ doctore Bangoriæ Iscoideæ rectori Justitiæ et pacis et Collgii Goodmaniai custodi vigilantissimo mors 5 Junii, 1621, ætat suæ 57." Arms *argent*, a chevron inter three boars' heads couped *sable*, for Ednowain Bendew. Impaling *gules*, a chev. inter three stags' heads caboched *argent*, for Iarddur, lord of Llewedd Isaf.

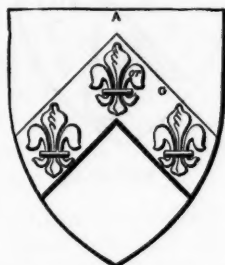
In the south aisle, on a flat stone, with this inscription round the verge, "Here lyeth the body of Elizabeth Parry Wynn, wife of John Parry of Llanbedr, who dyed the 5th of May, A' D' 1622." In the centre two shields, the upper one quarterly 1 and 4, *argent* three boars' heads couped *sable*, for Cowryd ab Cadwan; 2 and 3, *sable*, three horses' heads erased *argent*, for Brochwel Ysgythrog. On the lower shield, quarterly, 1 and 4, *gules*, three boars' heads erased in pale *argent* for Y Penwyn of Melai; 2 and 3, Pali of six pieces *argent* and *sable* for Madog Dhu.

This lady was the daughter of John Wynn Ffoulkes of Eriviad, Esqr., who married, first, Mary, third daughter of Gawen Goodman of Ruthin, eldest son (by Cicilie, his wife, daughter of Edward Thelwall of Plas y Ward) of Edward Goodman of Ruthin, and brother of Gabriel Goodman, Dean of Westminster in 1561; by whom he had no issue. He married, secondly, Margaret, daughter and heir of Rhys Wynn ab David Anwyl, by whom he had a son and heir,—Pyers Ffoulkes; and a daughter, the above named Elizabeth.

On a gravestone on pillars: "David Price of Llan-

vary (?), gent, was interred under this monument 22nd day of October, Ano. Dni. 1644."

"He might have lived a comfort to his wife,
But that he did purchase honour with his life."



GWYDDELWERN.

Lewys Dwnn, vol. ii, p. 283.

David Caer Einion ab Ieuan ab David¹ ab—Angharad, d. and heiress of
Y Gwyon Llwyd ab David ab Madog, Gruffydd ab Deicws of
Baron of Yr Hendwr Gwyddelwern

Rhys ab—Catherine, d. of David ab Gruffydd	Gruffydd	Margaret	Jane,
David,	ab Dio ab Madog of Gwyddelwern.	ab David	ux.
gent.	Her mother was Gwenhwyfar verch Tudyr		Thomas Lloyd

¹ John Pryse, M.A.,—Catherine, d. parson of Clo of Roger ab Caenog Robert of Caer yn Arvon	² Huw ab Rhys, married, first, Lowri, d. of Thomas ab Ieuan ab Gruffydd; secondly, Elizabeth, d. of Owain Glyn ab Maurice ab Gruffydd
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³ Sir Thomas ² Per—Catherine, v. son, Llangar ag yn Rhydderch ³ y Dref Newydd ab David ab Ynghydewen Maredydd of Bala	Gwen, ux. Ieuan ab William ab Gruffydd Fychan ab Llewelyn Ddu of Llangar	Margaret, ux. John ab Richard, descended from David ab Robin ab Gruffydd Goch of Llys Bryn Euryn.
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¹ There is probably a mistake here, for David had only daughters. This should, perhaps, be Ieuan ab Y Gwyon. (Ed. Lewys Dwnn.)

² He was collated to the rectory of Newtown in 1583, and to that of Llangar in 1592.

³ Rhydderch of Llanycil, ab David ab Maredydd of Bala, ab Howel ab Tudor ab Goronwy ab Gruffydd ab Madog ab Iorwerth ab Madog ab Rhirid Flaidd. See *Mont. Coll.*, Oct. 1876, p. 231.



II. DINMAEL.

This comot or lordship contains the parishes of Llangwm and Bettws Gwerfyl Goch, and parts of the parishes of Corwen,¹ or perhaps more probably Caer Wen or Caer Wern, and Cerrig or Caer y Drudion;² the townships of Llysan and Cysyllog, in the parish of Llanfihangel Glyn Myvyr, and the township of Gwern y Howel, which is extra parochial.

The parish of Llangwm contains the townships of—1, Tre'r Llan; 2, Moelfre; 3, Penyfed; 4, Diogarath; 5, Rhos y Maen Brych; 6, Tref Llys Dinmael; 7, Nant Helog; and 8, Cefn Cymmer, and contains 10,578 acres.

There are several places of great antiquity in this parish—viz., Llys Dinmael, an ancient building, which takes its name from Mael, a petty prince who, according to tradition, resided in it; Caer Dial and Castell Erw Dinmael, opposite Cwm Mein, in Llanfor, and Byrn yr Hyddod, a little higher up, are also in this parish.

The parish of Bettws Gwerfyl Goch, which lies in the lordship of Cefn y Post, contains the township of Pen y Craig, and receives its name from Gwerfyl Goch, who lies buried in the church.³ This lady was the daughter of Cynan, one of the sons of Owain Gwynedd, Prince of North Wales, who reigned from A.D. 1137 to A.D.

¹ Carlisle's *Dict.*

² Pennant's *Tour*, vol. i, p. 278.

³ Lewys Dwnn, vol. ii, p. 17.

1169, and wife of Iarddur ab Mor ab Tegerin ab Eulan ab Greddyf ab Cwnnws Ddu ab Cullin Ynad ab Peredur Teirnoedd ab Meilir Eryr Gwyr y Gorsedd, descended from Cunedda Wledig, King of Gwynedd. This parish contains 1,757 acres, 3 r. 25 p. There were two other chieftains in Gwynedd who bore the name of Iarddur—viz., Iarddur ab Dyvnaint and Iarddur ab Cynddelw of Penrhyn, lord of Llechwedd Isaf.

The parish of Cerrig or Caer y Drudion contains the townships of—1, Tre'r Llan; 2, Tref Llaethwryd; 3, Tre'r Foel; 4, Tre'r Cwm; 5, Tref Clust y Blaidd; 6, Tre'r Parc; 7, Tir Abbad Uchaf; and 8, Tref Hafod y Maidd.

There are several farms and places in this parish which bear unusual names, such as Carreg y Blaidd and Creigiau Bleiddiau, which show that these localities were once the favourite resort of wolves. Other uncommon names to be met with here are Ffridd Gistfaen, Rhos Chwareufa, Cae'r Groes, Maenllwyd, Y Garreglwyd, Y Garreg Corfa, and Nant y Crogwr.

The township of Tir Abbad Uchaf is in the manor of Hiraethog, in the cantref of Ystrad, in the principality of Gwynedd, and was granted, together with the township of Tir Abbad Isaf, in the parish of Pentref Foelas, in Hiraethog, the lands of Foelas and Cynriogan, and other large estates, to the Cistercian Abbey of Conwy, by Prince Llewelyn ab Iorwerth, by charter dated 7 Jan., A.D. 1198.

The first founder of the church of Cerrig y Drudion was a priest, "Evanus Patricius, Animarum Confessor," in A.D. 1440. It was dedicated to St. Mary Magdalene, and the festival is kept July 22. It was afterwards repaired, and augmented in 1503, in the time of Henry VII, when John Robin was rector.¹

The deanery of Dinmael contains the parishes of Llangwm, Llanfihangel Glyn Myvyr, Bettws Gwerfyl Goch, and Cerrig or Caer y Drudion.²

¹ Willis' *Survey of St. Asaph*.

² Pope Nicholas' *Tuzation*, A.D. 1291.

There are three ancient mansions in the parish of Llangwn in this lordship—Maesmor, Y Ddwyfaen, and Garth Meilio. This last house, with the lordship of Cefn y Post and large estates belonging to it, was long the property of the Wynns, who were descended from Trahaiarn Goch of Emlyn, who bore *argent*, six bees, ppr. 3, 2, 1.

The river Alwen, which flows through Dinmael, rises in Llyn Alwen, in the Hiraethog mountains, passes between Caer Ddunod and Craig Bron Banawg, which is 1,656 feet above the level of the sea, and after passing by Llanfihangel Glyn Myvyr, Cefn y Post, Dol y Gynlas, and Bettws Gwerfyl Goch, receives the Geirw at Glyn Diffwys, and then empties itself into the Dee at Aber Alwen, a little to the west of Rug. Cadair Dinmael, whose summit is 1,549 feet above the level of the sea, lies between Bettws Gwerfyl Goch and the river Geirw.

Six miles from Corwen, on the road to Capel Curig, is Pont Glyn Diffwys. This pont or bridge stands at the head of a woody glen, with projecting rocks, almost obscured by the surrounding foliage. It consists of a single arch thrown over the rugged bed of the precipitous river, where, among immense masses of rock, the stream foams most furiously. The cataract is not very high, but situated near the bridge, where its white foam, dashing among dark opposing rocks, with pendant foliage on each side, forms a scene of great beauty. The bridge stands upon two nearly perpendicular rocks, of about sixty feet high from the bed of the river below, and the whole scenery is very grand.

In the year 993 a battle was fought at Llangwm, in Dinmael, between Mareddydd ab Owain ab Hywel Ddu, Prince of Powys and Dinefor, and Idwal ab Meurig ab Idwal Foel, who had been chosen by the inhabitants of Gwynedd to be their prince. Mareddydd had conquered Gwynedd in 985, in a battle that he fought in that country with Cadwallawn¹ ab Ieuan, the then reigning

¹ Cadwallawn had usurped the throne of Gwynedd. In this battle the royal Castle of Penrhyn was destroyed.

prince, and his brother Meurig. In this battle Cadwallawn was slain, and Maredydd took Gwynedd and ruled over it, and established government over Mona, Arvon, and Meirionydd, where proper government had not been obtained for a long time.

In 993 the black Danes came to the island of Mona, and devastated the whole island as they pleased, for Gwynedd at that time had neither head, nor owner, nor court, nor government, nor any one who would up on behalf of the country against strangers and spoliation. On that account the Cymry took Idwal, son of Meurig, one of the sons of Idwal Foel, King of Gwynedd, who died in 943, and made him prince over them; and they received assistance from Ithel, Prince of Glamorgan, and they put the Danes to flight with a great slaughter. Idwal was a praiseworthy and just prince, and established government in Gwynedd, and the disposition proper in peace and war.

In the same year the battle of Llangwm took place, by which Maredydd hoped to reconquer Gwynedd, but Idwal defeated him, and in this battle Tudor Mawr, the son of Einion ab Owain ab Hywel Ddu, and nephew of Prince Maredydd, was slain. Maredydd succeeded to the principality of Dinefor on the death of his brother Einion, who was slain at the battle of Pen Coed Colwyn in 982. Maredydd died in 994, and in the same year the battle of Pen Mynydd, in Mona, took place between Idwal ab Meurig, Prince of Gwynedd, and Swayn, son of Harold, King of Denmark, in which battle Idwal was slain.¹

THE LORDS OF DINMAEL.

Cae Cyriog MS.

The commot or lordship of Dinmael was given by Madog ab Maredydd, Prince of Powys, to Owain Brogyntyn, one of his illegitimate sons, whose mother

¹ *Brut y Tywysogion.*

was a daughter of the Maer Ddu of Rug, and on the deposition of his half-brother Elissau, lord of Edeyrnion in 1202, he appears to have succeeded him as lord of Edeyrnion also, and the seignorial rights of these lordships descended from him to his posterity, the barons and lords of Dinmael and Edeyrnion. Owain Brogyntyn married first Sioned, daughter of Howel ab Madog ab Idnerth ab Cadwgan ab Elystan Glodrudd, by whom he had no issue, and secondly, Margaret, daughter of Einion ab Seisyllt, lord of Mathafarn, *argent* a lion passant, *sable*, inter three fleurs-de-lys, *gules*, by whom he had issue three sons—1, Gruffydd, Baron of Yr Hendwr, Branas Uchaf, Branas Isaf, and Gwnodl; 2, Bleddyn; and 3, Iorwerth, Baron of Cymmer and Llangar. “Ar Varred oedd vam plant Owain Brogyntyn Medd Llyvr Sion Wyn ab Davydd ab Gruffri.” Lewys Dwnn, vol. ii, p. 109.

Bleddyn of Maesmor, the second son of Owain Brogyntyn, had the lordship of Dinmael and Rug in Edeyrnion. He was living second Henry III (1218), when he did homage to that monarch, in conformity with the treaty of the first year of his reign between Henry and Llewelyn ab Iorwerth, Prince of Wales: “Rex Lewelino, Principi Norwalliæ salutem. Sciatis quod Madog filius Griffini Coswell (Croes Oswallt—viz., Oswestry), Oeni Bothi, Blebh filius Oeni de Porkinton (Brogyntyn), venerunt ad fidem et servitium nostrum, &c. Teste apud Wudestock xxv die Maiæ A.D. 1218. An. 2, Hen. III.”¹ *Bleddyn* married Margaret, daughter of Gwyn ab Gruffydd, by whom he had a younger son, Howel, and a son and heir,

Owain ab Bleddyn of Maesmor, lord of Dinmael and Rug. He married Gwenllian, daughter of Madog ab Iorwerth ab Madog ab Ieuan Llywd, by whom he had issue three sons—1, Gruffydd; 2, Howel, who was the ancestor of the Wynns of Pentref Morgan, in Dudlyston yn Y Waun, the Vaughans of Dudlyston (Tref Dudlysh), and the Lloyds of Ebnall, in Drewen; and 3, Llewelyn,

¹ Rymer's *Fœdera*, 1816, vol. i, p. 151.

and a daughter, Annesta, who married Heilin¹ ab Sir Tudor ab Ednyfed Fychan lord of Nant and Llangynafal, in Mon.

Gruffydd ab Owain of Maesmor, the eldest son, succeeded his father as third lord of Dinmael and Rug. He gave the royalties of his lordship to Henri de Lacy, Earl of Lincoln, being compelled, most probably, to do this by forfeiture. The commot of Dinmael, with the cantrefs of Rhos and Rhuvonoig, was confirmed to the Earl of Lincoln 16 Oct., 10 Edward I, by that monarch. Previous to this there was a hangman (*Crogwr*) at Maesmor, where the criminals were executed, as the barons had "*liberas furcas*"—i.e., the right of executing malefactors. *Gruffydd* married first, *Elen*, the only daughter of Roger Ingram, of Denbigh, by whom he had a son, John ab *Gruffydd*. He married secondly, *Margaret*, daughter of *Madog*, second baron of *Glyndyfrdwy*, by whom he had issue four sons—1, *Howel*; 2, *Madog*; 3, *Llewelyn Offeiriad*; and 4, *Owain Hen*, who married *Lleicu*, the daughter of *Madog ab Iorwerth ab Madog ab Rhirid Flaidd*, by whom he was father of *Owain Fychan of Y Ddwyfaen* and *Llewelyn ab Owain Hen*. *Gruffydd* had also a daughter named *Generis*, who came to *Dwyfaen* to end her days at a place still called *Muriau Generis*.

Llewelyn Offeiriad, the third son (or the second son according to *Lewys Dwnn*) of *Gruffydd ab Owain*, became a priest. He was an eminent herald and bard, and his works are still preserved at Jesus College, Oxford. In consequence of differences that arose between him and his brothers, he sold his lands to the Earl of Lincoln, and obtained from the said earl a charter for his son *Howel* for thirteen parcels of land,

¹ Heilin was living 25th May, 2nd Henry III. He was the ancestor of the *Mörgans* of Golden Grove in Tegeingl; Sir Richard Williams Bulkeley of Baron Hill and Cwch Willan, Bart.; the baronet family of Williams of Faenol, now extinct; Williamses of Meilionydd; Hugheses of Prestatyn and Ffeydor; and Lloyds of Nant.

which his descendants hold by privilege of their nobility (*ym mraint Uchelwyr*) by this charter; and for these thirteen parcels of land they pay thirteen pairs of gloves, as an acknowledgment. (See *Llysan*, at a future page.)

Howel ab Gruffydd of Maesmor, the eldest son, succeeded his father as lord of Rug, in Edeyrnion. He was summoned about 1351, 24th Edward III, with his brother Madog, to appear before Richard de Stafford, justiciary of Edward the last prince, at Aberconwy, to answer by what right they have free court in all their lands in Edeyrnion, to be held by Seneschal, when they pleaded that from time immemorial they were seized of the liberties. Fined *xd.*¹ Their pledges were Madog, the second son of Elissau, lord of Llangar, and Llewelyn ab David Bach, lord of Cymmer, in Edeyrnion. Howel ab Gruffydd married Angharad, daughter and coheirress of Cynwrig Sais of Llaneurgain in Tegeingl, who bore quarterly, *argent* and *sable*, four lions rampant, counter-charged. Cynwrig Sais was one of the sons of Ithel Fychan of Llaneurgain, lord of Mostyn, in Tegeingl, who bore *azure*, a lion statant *argent*, armed and langued *gules*, the son of Ithel Llwyd ab Ithel Gam, lord of Mostyn, son of Maredydd ab Uchdryd, lord of Cyfeiliog ab Edwin ab Goronwy, Prince of Tegeingl. By this lady Howel ab Gruffydd had a son and heir,

David ab Howel of Maesmor, lord of Rug. This baron married first, Angharad, daughter of Rhys ab Rotpert of Cinmael² ab Gruffydd ab Sir Howel, Knight, son of Gruffydd of Henglawdd,³ youngest son of Ednyfed Fychan, Baron of Bryn Ffanigl, who dwelt at Tref Garnedd, in Mon. The Cinmael family appear to have

¹ *Record of Caernarvon.*

² According to the sound, should not this place be spelled *Cunmael*?

³ Besides Sir Howel, Gruffydd of Henglawdd had another son, Sir Rhys ab Gruffydd, the father of Sir Gruffydd Lloyd, who received the honour of knighthood from Edward I on bringing him intelligence of the birth of his son, Edward of Caernarvon. See *Arch. Camb.*, July 1876, p. 178, note.

changed their armorial bearings very frequently, for Rhys bore *sable*, a chev. inter three molets *argent*, and his father Rotpert bore *gules*, a chev. inter three molets *or*. Ednyfed Fychan bore *gules*, a chev. *ermine*, inter three Englishmen's heads in profile, coupéd ppr.; and their ancestor Marchudd of Bryn Ffanigl, lord of Uwch Dulas, bore *gules*, a Saracen's head erased, gardant evined, and bearded ppr., wreathed about the temples, *argent* and *azure*. David ab Howel ab Gruffydd married secondly, Catherine, daughter of Richard ab Sir Roger Pulestone of Emerald, Knight, by whom he had three daughters—viz., Gwladys, ux. Gruffydd ab Ednyfed, Lleucu, ux. Rhys ab Llewelyn ab David ab Ieuan Wyddel,¹ and Gwen, ux. Twna ab Ieuan ab David Fychan ab Iorwerth ab David ab Iorwerth ab Cowryd ab Cadvan, ancestor of the Lloyds of Llanbedr.² (See Lewys Dwn, vol. ii, p. 284.) By his first wife Angharad, David had issue a son and heir,

Rhys ab David of Maesmor, lord of Rug. He married Gwerfyl Hael of Blodwel, daughter and coheirress of Madog ab Maredydd ab Llewelyn Ddu of Abertanad and Blodwel in Mechain Is y Coed,³ by whom he had two sons, Howel and Gruffydd. By an inquisition taken after the death of Rhys ab David ab Howel at Cer-rigafel, in the county of Meirionydd, for his manor of Rug, on the 20th Nov., 1479, 19 Edward IV, it was found that his coheirs were Howel ab Rhys and Gruffydd ab Rhys.

Gruffydd ab Rhys, the second son, had Maesmor. He married Margaret, daughter of Robin ab Gruffydd Goch of Llys Bryn Eurin, in the parish of Llandrillo Uwch Dulas, lord of Rhos and Rhufoniog, who bore *argent*, a griffon statant *gules*, by whom he had a son, Robert ab Gruffydd of Maesmor, who was the ancestor

¹ Ieuan Wyddel of Mossoglen in the parish of Llangeinwen in Cwmwd Menai, ab Ieuan ab Maredydd Ddu ab Goronwy ab Maredydd ab Iorwerth ab Llywarch ab Bran, lord of Cwmwd Menai.

² See *Arch. Camb.*, Oct. 1876, p. 261.

³ *Ibid.*, July 1873, p. 249.

of the Maesmors of Maesmor and the Wynns of Plas Isaf in Edeyrnion.

Howel ab Rhys, the eldest son, succeeded to the manor of Rug. He married Margaret, daughter of John Eyton Hen of Trefwy, or Eyton Isaf in Maelor Gymraeg, and seneschal of the lordship of Bromfield or Maelor Gymraeg in 1477, *ermine* a lion rampant, *azure*, by whom he had a son and heir,

Ieuan ab Howel, lord of Rug, who married Gwenhwyfar, daughter of Elissau ab Gruffydd ab Einion of Allt Llwyn Dragon, now called Plas yn Ial, *ermine*, a saltier *gules*, a crescent *or*, for difference, by whom he had an only daughter and heiress,

Margaret Wen, lady of Rug, who married Pyers Salusbury of Bachymbyd, fourth son of Thomas Salusbury of Llyweni, Esq. (See Edeyrnion.)

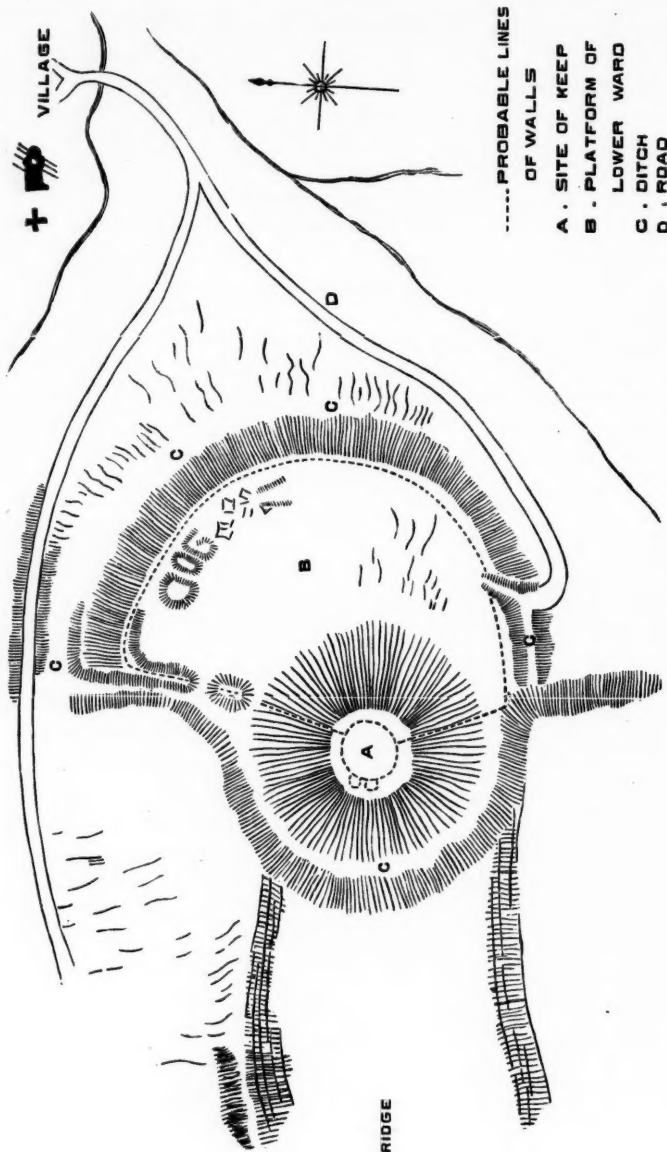
J. Y. W. LLOYD, M.A.

(To be continued.)

THE CASTLE OF EWIAS HAROLD.

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THE "Castellaria Aluridi Ewias," of *Domesday*, was a tract, the particulars of which are not known, but which no doubt lay among those lines of hill and valley which converge like the fingers of a hand upon the Worm and the Monnow, between the Golden Valley and the Black Mountain, and form the south-western portion of the county of Hereford. The actual castle, "Castellum Ewias", stands about six miles within the border of the county, and about three miles outside or west of the presumed line of Offa's Dyke at this point. The country is hilly, but fertile, well worth the defence, for which it affords many natural advantages. The immediate position is chosen with great skill, though it required an immense application of human labour to make it an almost impregnable fortress against the fierce and active hordes of Welshmen, whose alienated patrimony it was



intended to grasp. While the Mound of Builth remains an evidence of English rule, that of Ewias can scarcely be regarded as the advanced post, the "Castle Dangerous" upon the British territory; but it must nevertheless at all times have been a post of very great danger, and have borne with Kilpeck, a work of the same character, the brunt of the ordinary and frequent attacks of the men of South and West Wales upon Hereford.

In selecting the position, advantage was taken of a tongue of high land, broad towards the west and north, but which came rapidly to a narrow and almost abrupt termination in a point about 300 ft. above, and within the junction of, the two adjacent streams. Of these, the larger (the Dylas) flows along the northern front of the position, and the smaller down a deep valley along its southern front. The two meet a few score yards below the high ground; and upon the left or further bank of the larger stream, and a short distance above the junction, is the church, and attached to it the village, to which the castle and its English lord have given the distinguishing name.

It was decided to convert the point or eastern end of the high ground into the proposed strong place, and to form thus, in the early English fashion, an isolated, moated mound. With this intent a broad and deep ditch was cut across the ridge, curved so as to embrace about one half of the future elevation. At its north end the ditch was carried straight down the hill side towards the brook. At its south end it came to rather a sharp conclusion, running out upon a natural bank and slope. Here, however, it was in some sort resumed at a lower level, and ended in a shallow ditch at the southern or principal entrance to the castle. The part thus included within the ditch formed the circular base of a mound of about 120 yards diameter and about 30 ft. high. This the addition of the soil from the ditch raised to about 70 ft., and thus gave it, in the military sense, a command over the adjacent part of the original ridge. On

its opposite or eastern side the mound does not descend at once towards the junction of the waters, but at its foot is a broad semi-circular platform, which covers its east, north-east, and south-east fronts, and from the outer or convex edge of which descends a steep slope towards the water, which is again succeeded by slopes of a far more gentle character, and which are not included in the military works.

A fair general idea of this stronghold may be given by supposing a circular platform of 200 yards diameter to be bordered on the east and adjacent sides by a steep natural slope falling from its edge, and on the west and adjacent sides by a steep artificial slope falling to its edge. Then on the western margin is placed a conical table mound, 60 ft. or 70 ft. high, and about 120 yards diameter at the base, which necessarily converts the western slope into the further side or counterscarp of a ditch, and reduces the eastern side to an open crescent-shaped platform. Such is the original plan of the Castle of Ewias, and such its present appearance after the complete removal of the masonry, which for about six hundred years adorned or encumbered its earthworks.

The top of the mound is oval, about 34 yards north and south by 40 yards east and west. Upon it has stood a shell keep, either circular or many-sided, about 30 yards diameter. Although no masonry remains, the outline of the keep is plainly indicated by the trench which has been dug while the foundations were being grubbed up. The keep seems from this to have stood, not quite in the centre, but rather nearer the eastern margin of the mound, probably to allow room for a couple of exterior towers, or perhaps a gate-house, which seems to have stood where now are some circular pits. Towers would be well placed on this, the weakest side, so as to give a still greater command over the approach along the high ground. There is no trace of any regular ascent to the keep, no mark of an original winding path up the mound, that now in use being evidently very

modern. The side is so steep that no wheeled carriage could ascend it, and scarcely any heavily laden horse. Probably the way up lay by a direct flight of steps, as at Hawarden and Carisbrook, Cardiff, Tickhill, and Lincoln.

There is no trace of a well. The material of the keep was evidently a hard schistose bed of the old red sandstone, fragments of which are seen in the excavations.

The outer ward or crescent-shaped platform, below and west of the keep, runs out to a point towards the southern end, but to the north or north-west it is stopped at a breadth of about 42 yards by the prolongation of the keep ditch. The breadth of the ward at its greatest is about 60 yards. Along the north-west front it is strengthened by large earth-banks, thrown up from the contiguous ditch, but elsewhere the natural slope of from 30 ft. to 40 ft., steeply scarped, needed neither ditch nor bank. This ward had a curtain wall along its outer edge, of which the foundation diggings remain open. The north-west end was continued up the mound, and probably the circuit on the opposite side was completed in a similar way, so as to make the mound and keep, as at Tamworth and Durham, a part of the general *enceinte*. A group of excavations shows that this ward contained a considerable number of domestic buildings, placed in its north-eastern and eastern part, near to the curtain wall. At the foot of the mound to the north is a sort of notch in the line of bank, possibly indicating a postern. The main approach evidently rose gradually from the village bridge, and skirted the foot of the eastern slope of the outer ward nearly to its south end, where it turned inwards and entered that ward by a roadway or slight cutting.

There is no trace of masonry to be seen within or about the Castle *enceinte*. The material seems to have been in request as building stone, and to have been everywhere collected, and even grubbed up, with most covetous care. There is a limekiln on the south

side, near the line of the entrance, no doubt built of the materials of the Castle; and a sort of house, now a shed, between it and the brook; but the material shows no mark of the tool, and no old mortar. Leland, in whose time much of the Castle was standing, mentions as within it the Chapel of St. Nicholas. All trace of this is lost.

There are some mounds between the Castle and the brooks, possibly thrown up on the occasion of some attack by the enemy. On the other or high side there are no outworks, nor any indications either of attack or defence.

There are no remains of the Priory, which was evidently attached to the parish church. This is a good-sized building, recently repaired or restored, and in excellent order. It is composed of a tower, nave, south porch, and chancel. The nave has been so completely restored that little of old work is to be seen in its walls or roof. It is probably in substance of Decorated date, judging from the buttresses on the south side. The porch is new. The chancel has in the north wall a sepulchral recess of Decorated pattern, covering the original recumbent figure of a female with her hands in prayer, holding what looks like a covered cup. In the south wall are two lancet-windows of one light, under Pointed recesses; and between them a late Decorated window of two lights, trefoiled, with a plain four-sided opening in the head. The whole is in a round-headed recess. The arch into the nave is new.

The tower is the best part of the church. It is of large size, square, and low for its size, probably having had another story. It rests upon a bold plinth about 5 feet 6 inches high, at the top of which is a bold half-round cordon with a band. The south-west angle is covered by two pilaster buttresses, of 8 feet 6 inches breadth and a foot projection, which die into the tower near the present summit. In this angle is a well-stair. In the south side is an unusually large door, of 8 feet opening, with high lancet-arch. In the centre of the

flat jamb on each side is a half-column, 2 feet diameter, with a water-bearing moulding and a sort of bell-cap, with several bands of moulding above it. The arch is plainly chamfered, and the cordon of the tower is carried round it as a hood. Above this is a clumsy window of two lancet-lights under a pointed head, very plain. Above this again is a small broad window with a tre-foiled head ; and above all an Early English window of three lights, with three-quarter shafts before each mullion, with bell-caps. In the nooks of each jamb are two similar shafts, seven in all. The head is a drop pointed arch, plainly chamfered. There is a window similar to this in the north wall. The church contains nothing earlier than this mixture of the Early English with the Decorated style. The masonry of the Castle was probably, from its plan, of a late Norman or transitional date.

The earthworks are of the type not uncommon in the Marches. Such are attributable to the English of the early part of the tenth century. They resemble generally, in the possession of a mound, those of Kilpeck and Builth, Caerleon and Cardiff, of Brecon, Abergavenny, and many other places in this county or district. No doubt this and the similar works were thrown up when the early Saxon inroads were made into Wales, and were the strongholds of the invading chiefs.

Ewias Harold certainly does not bear the name of its original founder ; and that founder was probably as completely forgotten in the eleventh century as now.

There are two places called Ewias in Herefordshire, distinguished by the names of their eleventh century owners, as Ewias Lacy and Ewias Harold. Both are mentioned in *Domesday*, and both as the seats of a castelry, a sort of honour or superior lordship attached to the castle. Under the lands of the church of Hereford we are told that "in the manors of Dodelegie and Stane are ten hydes, all waste save one in Dodelegie. Of the nine, one part is 'in castellaria Aluredi Ewias', and the other in the King's enclosed land." Another

entry explains that Alured was Alured de Merleberge, or of Marleborough, a great tenant in chief, especially in Wiltshire. We read: "Alured de M. holds the Castle of Ewias of William the King; for that King conceded to him the lands which William the Earl [Fitzosbern of Hereford] had given to him; who re-fortified [*refirmaverit*] this Castle." Of it held seven knights whose Christian names are given, besides other persons. The Castle was then valued at £10. Agnes, the daughter of Alured, married Turstan of Wigmore.

How or when Alured gave up the Castle does not appear; but in 1100 it was held by a certain Harold, also a large tenant in *Domesday*, though not in Herefordshire. He is called "Heraldus filius comitis Radulphi", and as such held Sudeley in Gloucestershire. Earl Ralph, called "the Timid", was the Earl of Hereford who was beaten by the Welsh and English forces in 1055, when his son was a mere child. Ralph was a considerable man by descent, being great-grandson of Æthelred, and great-nephew to the Confessor. Harold probably obtained some of his father's possessions when he came of age, and Ewias may have been part of them. He and his descendants were liberal donors to St. Peter's, Gloucester, in its behalf founding the Priory near the Castle of Ewias. In Leland's time the Castle was called "Map-Harold" (the son of Harold), he says from a natural son of King Harold; but the Harold here cited is, as is shown, a different person.

The names and order of Harold's sons are preserved in the Gloucester Cartulary, and they correct Dugdale and all other authorities. They were Robert, Roger, John (to whom his father gave Sudeley, and whose issue were barons), Alexander, and William. Robert de Ewias, the eldest, is described in the *Gesta Stephani* as "*vir stemmatis ingenuissimi*". According to the *Liber Niger* he held *in capite* upwards of forty-seven fees, the mesne tenants of which were twenty knights. Dugdale mentions only twenty-two fees, and confounds him with a second Robert, his son, also lord of Ewias.

The elder Robert had by his wife, Sybilla, Robert and Richard de Ewias, who left a daughter and heiress, Sybilla, who married Philip Spenser, and left issue.

Robert de Ewias, the third owner of the castle, and the second baron, married Petronilla. He was living 1194-96. He also left a Sybilla, daughter and heiress of Ewias. She married, first, Robert de Tregoz; second, William de Newmarch, whom she married during her father's lifetime, in the reign of Richard I. He was living 11 John. Third, Roger de Clifford, probably the second brother of William de C. From this match spring the Earls of Cumberland. Newmarch had no children. Sybilla was dead 20 Henry III, and was followed by her son, Robert de Tregoz, slain at Evesham 1265. He was father of John and Henry, father of a line of barons, who ended about 1405.

John de Tregoz died 1300, leaving two co-heirs, Clarice and Sybil. Clarice, who died 29 Edward I, married Roger la Warre, and had John, aged 23, in 1300; and Sybil married Sir William de Grandison, ancestor in the female line of the St. John's, Viscounts Grandison. In the partition, John la Warre had the "body of the castle", of which, 4 Edward III, he enfeoffed John de Cleydon. He died 21 Edward III. John, his eldest son, died before him, and as early as 12 Edward III he had enfeoffed his grandson, Roger la Warre, and Elizabeth, his wife, with Ewias Castle and Manor.

Roger la Warre died 44 Edward III, seized of Ewias Harold, and was succeeded by John, his son. 13 Richard II, Sir John de Montacute, sen., is seized of Ewias Harold, and three Wiltshire fees in the Honour of Ewias and Teffont-Ewias, in Wilts, besides other Ewias lands in Herefordshire. 18 Richard II these same lands were held by Margaret, wife of Sir John Montacute, bart.; and 10 Henry IV, by Thomas de Montacute, Earl of Salisbury.

The nature of this alienation is obscure; for, in the midst of it, 22 Richard II, Sir John de la Warre and

Elizabeth his wife are seized of the Castle of Ewias Harold. However, there seems to have been an actual and permanent alienation to the Montacutes; for, 7 Henry VI, Thomas, Earl of Salisbury has Ewias Harold. Thence it passed to the Beauchamps, of whom Joan, widow of Sir William Beauchamp, of Bergavenny, had the Castle, vill, and lordship in 14 Henry VI; and finally the Beauchamp heir, Edward Nevile, Lord Bergavenny, died seized of the Castle, &c., in Herefordshire, and of Teffont-Ewias, in Wiltshire.

G. T. C.

SIR JOHN OLDCASTLE (LORD COBHAM).

WE are told that not less than seven cities contended for the honour of having given birth to one of the great poets of antiquity. We have a similar rivalry respecting the birthplace of Sir John Oldcastle, the Lollard martyr. Several places on the borders dispute the right of having given birth to this remarkable man; but not more than two are worthy of any notice, namely, Oldcastle in the parish of Almeley in Herefordshire, and Oldcastle beneath the shadow of the Black Mountains in Monmouthshire. Of these two, Oldcastle in Herefordshire is the more plausible. Tradition certainly preponderates in favour of Oldcastle in Monmouthshire; but facts are greatly in favour of the one in Herefordshire. In the writ *De Inquirendo* (Patent Rolls of Henry VI), in which the attainder of Sir John's possessions is given, we find Oldcastle in the parish of Almeley amongst other places mentioned. The following has been extracted from the said Roll: "*Quæ quidem loca vocata Oldcastell et Wotton sunt et tempore captionis inquisitionis predicta fuerunt hamletti de Almeley.*" This is almost conclusive on the point, even if we had no further proof.

Sir John was born in the year 1360, in a castellated mansion which derived the appellation Oldcastle from

the fact that it was built upon the site of an old Roman camp. This is also true of Oldcastle at the foot of the Black Mountains, near Pandy Station. Some historians say that this appellation was given to Sir John's native place from the name of its distinguished owner ; but this is inconsistent with the fact that Sir John was a Welshman, and bore, undoubtedly, a Welsh name. He was known in Wales by the cognomen "Sion yr Hendy". The Oldcastles were in the position of country gentlemen, but none of the family became so distinguished as the Lollard martyr. Several of them served the office of high sheriffs of Herefordshire. The living of Almeley was in the patronage of the Oldcastles till Thomas, Sir John's father, bestowed it upon the Priory of Wormesley, which was since conferred upon the Priory of St. Leonard.

The early life of Sir John is involved in great obscurity, and destitute of any authentic details. It was unknown even to Bale, who wrote a full account of his trial and death as early as the year 1544 ; but his history from the year 1391 till his death is the history of Lollardism in England. The greater part of Sir John's history would have been shrouded in darkness were it not for the light that shone upon it from the "morning star of the Reformation".

It is probable that Oldcastle formed the acquaintance of John Wickliffe in his native district. The family of the Dukes of Lancaster had then great possessions in Monmouthshire and on the marches of Wales. Gros-mont Castle was at one time the principal residence of John of Gaunt, the third son of Edward III, and we know that John was one of Wickliffe's most loyal patrons. Also we know that John of Gaunt held the office of Governor of the Castle of Hereford in the year 1377. It is supposed that Wickliffe remained for some time in concealment, during his troubles, either at Gros-mont or Hereford Castle. If so, the Lollard martyr and the Anglican reformer must have met each other at either of these castles, if not at both. Sir John was a man of

great literary and military talents,—a man of great public spirit and dauntless courage. He possessed a quick wit, and had an aptitude for rhyme, and wrote many Latin verses, some of which are still extant. He has been called by some an enthusiast; but we must bear in mind that the union of prudence and enthusiasm is very rarely found in the same individual. He lived in times of great excitement, when the burning zeal of the reformer could hardly be tempered with the cool discretion of the statesman. Dissatisfied with the Church of his days, and stirred up by the strong arguments of Wickliffe, he turned out to be one of the greatest heroes of Protestant truth, and most heroically sealed his faith with his blood.

In the year 1391 Sir John, with a few others, petitioned King Richard II at Westminster, in the time of his Parliament, that it would be commodious for England if the Pope's authority extended no further than the haven of Calais, as cases from Britain could not be investigated so far off. Whereupon the king enacted, by consent of his lords, that no man thenceforth should sue to the Pope in any matter, nor publish any excommunication of his, under the penalty of forfeiting his goods, with perpetual imprisonment. This is the first time that Sir John set himself in determined opposition to the church. Four years after this, in the year 1395, he called the attention of Parliament to the conduct of the clergy in a little book that began thus: "*Prima conclusio quando ecclesia Angliæ*"; but the archbishop raised an alarm in time, and succeeded in mustering all the forces of the church to the contest, and thus frustrated the Reformer's object. From this time Sir John became unpopular with the clergy, and was ever after looked upon as their most bitter enemy.

It is fair to state that Oldcastle never attempted to conceal his principles, but went so far as to maintain preachers to teach the doctrines of the Reformation in the dioceses of Canterbury, London, Rochester, and Hereford. At the suggestion of John Huss he caused

all the works of Wickliffe to be written and distributed throughout Bohemia, France, Spain, Portugal, and other lands. This involved great expense and labour. These copies were numerous in each of the said countries, and all elegantly written.

In the year 1402, soon after Henry IV came to the throne, Sir John was appointed to the governorship of Builth. This was a proof of confidence which the king reposed in his loyalty. About that time Owen Glyndwr was in open insurrection in Wales. Both Sir John and Owen Glyndwr were sons of Cambria, though they differed in matters of religion; but Sir John so vindicated his claims to loyalty and skilful administration, that in two years after, the castles of Hay and Brecon, the most important military positions in the district, were entrusted to his charge. It is said, though historians are not certain, that it was for his service on this occasion he received the honour of knighthood. There is no doubt that Sir John stood very high at this time in favour of the king, and established a reputation for valour and fidelity. His historian, Bale, says that in all his adventurous acts he was bold, courageous, and successful. Henry regarded Sir John as one of the most skilful warriors in the realm. As a proof of this, he and the Earl of Arundel were chosen to command an army which the king despatched on one occasion to France. Not only was he held in reverence by the king, but also by his countrymen. He was chosen to be their representative in the fourth Parliament of King Henry's reign, which was held at Coventry. Lollard opinions must have preponderated in Herefordshire at the time, ere the chief of the party would have been chosen to represent the people in an assembly that was so inimical to this Protestant heresy.

In the year 1407 Sir John served the office of High Sheriff of the county of Hereford. In two years afterwards he married Joan, the granddaughter of Lord John Cobham. After this union Lord Cobham encouraged him in the work of the Reformation, which they both

had undoubtedly at heart. Oldcastle had been married twice already, and Joan, his third wife, had had three husbands before this union. Her first husband was Sir Robert Hemenhele, the second was Sir Reginald Braybroke, who died in the year 1405, the third was Sir Nicholas Hawberk, the fourth Sir John Oldcastle, the fifth was Sir Nicholas Herpeden. Lady Cobham died in the year 1433, and was buried in Cobham Church. By virtue of his marriage with Lady Cobham, he had a seat in the House of Lords during the eleventh, twelfth, and thirteenth Parliaments of Henry IV, and first of Henry V. Although a religious party leader and a peer of the realm, he had not ceased to be an active soldier; and whenever he was summoned to join the army he most readily obeyed. The main difficulty with which the Commons had to contend in Henry IV's reign was the novel practice of assenting to statutes not founded upon the petitions of both Houses. For, though it was an established maxim of the constitution, that the king could not make or repeal laws affecting the general interest without the consent of Parliament, yet in special instances, where the measure was supposed to affect some particular class or profession, a private Act was deemed sufficient. The clergy, as well as others, sometimes availed themselves of this mode of obtaining the royal assent to measures which they could not pass through Parliament, and in this manner they procured from the king several penal statutes against the Lollards, without the concurrence of the laity.

Oldcastle and others preached against the luxury and vicious lives of the clergy with the zeal of new converts. Their sermons were not without effect, even on those who did not share in their opinions, and when the famous statute against Lollards—the first actual law in England against heresy—was brought into Parliament, a strong party was formed against it; but the influence of the ecclesiastics, who at that time held a third of all the property in England, was so strong

that it overcame all opposition, and the new law was carried into effect by the martyrdom of William Sautre and William Thrope, who were burned in Smithfield. Although crushed by those terrible examples, Lollardism still continued to spread in secret.

When Henry V came to the throne, the first domestic trouble he had to encounter was occasioned by the Lollards. The clergy complained to the king that a pestilent heresy was spreading at Oxford, and requested him to appoint a commission to look into the state of the university, and to see how far its members were faithful to the principles of the Established Church. The king consented. Early in the following year, Thomas Arundel, the Archbishop of Canterbury, summoned all the clergy in England to St. Paul's, to receive the report of the commission. The commission placed before the synod two hundred and sixty-six heresies, which had been detected in Wickliffe's writings, and pointed out the parties who maintained and spread them among the people, among whom Lord Cobham was complained of as being the principal. Three things were laid to his charge—namely, maintaining suspected preachers in the dioceses of Canterbury, London, Rochester, and Hereford, contrary to the wish of the bishops; next, assisting the same by force of arms; finally, that he was otherwise in his belief of the sacrament of the altar, of penance, of pilgrimage, of image worship, and of the ecclesiastical power, than the holy Church of Rome had taught for many years. At this synod it was agreed that proceedings should be taken against him without delay as a most pernicious heretic. Some of the clergy differed, and would in no case vote against him. They considered that Lord Cobham was a man of high social position, and in favour of the king. The synod at last came to the conclusion that the king's mind should be ascertained before going any further. Thereupon the archbishop, with his bishops, and many of his clergy, went straight to the king, who at the time remained at Kensington, and the

matter was laid before him. At this very time the king was incensed, in consequence of placards having been stuck up by night on the church doors of London, stating that 100,000 men were ready to assert their rights by force of arms if needful. This announcement was traced to the Lollards, especially to Lord Cobham, whose conduct on this occasion cannot by any means be defended.

The king's conduct, however, towards Lord Cobham in this matter deserved all praise. Henry could not possibly forget that the accused had been a valiant soldier and a loyal knight. Lord Cobham had been the intimate friend of Henry when Prince of Wales. He was not disposed to deliver up a man to whom he had been so attached, to the tender mercies of an inquisition. He told the archbishop that he would talk with Oldcastle and try to bring him to the right way. He sent for the suspected heretic, and called him secretly. As Henry had studied at Oxford, he was probably acquainted with the divinity of the schools. He urged him to submit to the holy church as an obedient child, and acknowledge his crime. But, in vain ; neither words nor letters would move him.

Persecution had by this time inflamed Oldcastle's ardent spirit, and urged him to petulance of expression and deeds of violence, which outraged the tolerating spirit of the king. The king enforced his arguments by reference to the statute *De heretico comburendo*, which caused Sir John to withdraw to Cowling Castle, in Kent. The king could do no more ; he gave the archbishop full authority to cite him, to examine him, and to punish him according to the laws of the holy church. As soon as the ecclesiastical council received this announcement, Lord Cobham was called before them, to answer to such suspected articles as they should lay against him. The archbishop despatched his summoner down to Cowling Castle with a writ, but he dared not enter without his licence ; he therefore returned with his message undone. The archbishop

then requested John Butler, the "king's spy", to accompany the summoner to Cowling Castle, and inform Cobham that it was the king's pleasure that he should obey the writ.

The archbishop, knowing that such a building as Cowling Castle would laugh to scorn any attack of his, commanded the writ to be posted on the three doors of Rochester Cathedral, which was only three miles from Cowling Castle, charging Cobham to appear before him at Leeds Castle, in the county of Kent, on the sixth day of the month, all excuses to the contrary to be set apart. These papers were torn down as soon as they were set up by Cobham's friends. New letters were caused to be put up, which were again taken down. The archbishop sat in his castle at Leeds on the day appointed, and condemned Cobham of contumacy for his non-appearance. The archbishop commanded him to be cited again to appear before him before the feast of St. Matthew, and added that if he did not obey that time he would be more roughly handled.

Lord Cobham, perceiving himself surrounded on every side with danger, took pen and paper in hand, and wrote a confession of his faith. Having signed it with his own hand, he took it to the king, trusting to find mercy and favour at his hand. He requested the king to read it, and have the opinion of the most pious and learned men in the realm upon it. The king would in no case receive it, but commanded it to be delivered unto them that should be his judges. He then asked the king to appoint one hundred knights and esquires to consider the matter, who, he was sure, would clear him of all heresy. Moreover, he was willing for the matter to be settled by the law of arms. Finally, he protested before all that were present, that he would refuse no manner of correction that should be ministered unto him after the laws of God. Pressed by the clergy, Henry sent out an armed force, to which Oldcastle surrendered. He was carried a prisoner to the Tower of London ; but neither captivity nor the formidable

front of his accusers could damp his ardour in the cause of religious reform. From the Tower he was led forth on the 23rd day of September to the Chapter House, before the Archbishop of Canterbury, Richard Clifford, the Bishop of London, Henry Bolingbroke, the Bishop of Winchester, and Sir Robert Morley, the Lieutenant of the Tower. The archbishop opened the trial by declaring that Lord Cobham, because of his disobedience to the church, had been both privately and publicly excommunicated, but that he was ready, even then, to grant his release. Then Lord Cobham took a paper out of his bosom and read his confession of faith. The trial was adjourned till the Monday following, in order to give him time to reconsider the matter.

In the meantime, the archbishop commanded his judicial seat to be removed from the Chapter House to the Dominican Priory, within Ludgate. The archbishop took his seat, and was surrounded by Richard, the Bishop of London, Henry, the Bishop of Winchester, Benet, the Bishop of Bangor, and an array of priors, vicars, and friars. The archbishop called for a mass-book, and caused all the prelates and doctors to swear thereupon that every one should faithfully discharge his duty on that day. Also John Stevens and James Cole were both sworn as notaries, to write down and keep an authentic account of the trial. Then Sir Robert Morley, the Lieutenant of the Tower, brought before them Lord Cobham. Alone, and unsupported, the accused pleaded his case for two days. When it was found out that he could not be shaken in his faith, one John Kemp, LL.D. drew out of his bosom a copy of the bill which Cobham had received while in the Tower, and requested him to state once more the doctrine of the church. He gave short answers to all the questions, which were substantially the same as before. Then the archbishop stood up and condemned him as a most pernicious and detestable heretic, and excommunicated all persons that would defend him, counsel him, or help him in any way. Then he was handed over to the secular power to receive the sentence of death.

Lord Cobham responded thus, with a most cheerful countenance : " Though ye judge my body, which is but a poor thing, yet I am certain you cannot do any harm to my soul, more than Satan to the soul of Job." Then he was delivered to Sir Robert Morley, who led him back to the Tower.

The king granted him a respite of fifty days, but before that term had elapsed, Lord Cobham contrived, or was permitted, to escape out of the Tower during a dark night, and fled to the glens and mountains of Wales, where he remained in concealment for more than four years. Some believe that he was assisted out of the Tower by Sir Roger Acton, who was convicted of heresy in the following year.

The king issued a proclamation for Cobham's apprehension, and offered a reward of one thousand marks, and a pension of £20 a year for life to any one that would bring him up to London. Also the estate upon which he would be apprehended should be free of taxes during the king's life, while the penal laws against Lollardism were rendered more severe, and the heresy declared to be nothing short of felony. The king charged and commanded all the lords and their officers to give all the help they could to his taker or takers, whosoever he or they might be.

The handsome rewards offered by the king for his apprehension induced many in Wales and on the borders to make the attempt. He was pursued upon the mountains of Monmouthshire, Breconshire, and Herefordshire, from place to place, till he was driven to North Wales. He took refuge close to the mansion of Owen Glendwr, who was himself at the time in concealment in Herefordshire. When Cobham's refuge became known to his enemies, they at once covenanted with Lord Powis, who was then a man of great influence on the marches of Wales, to apprehend him. Lord Powis sent off his men in pursuit of the fugitive as soon as possible, and charged them not to apprehend him till he had set foot upon his estates, that he might

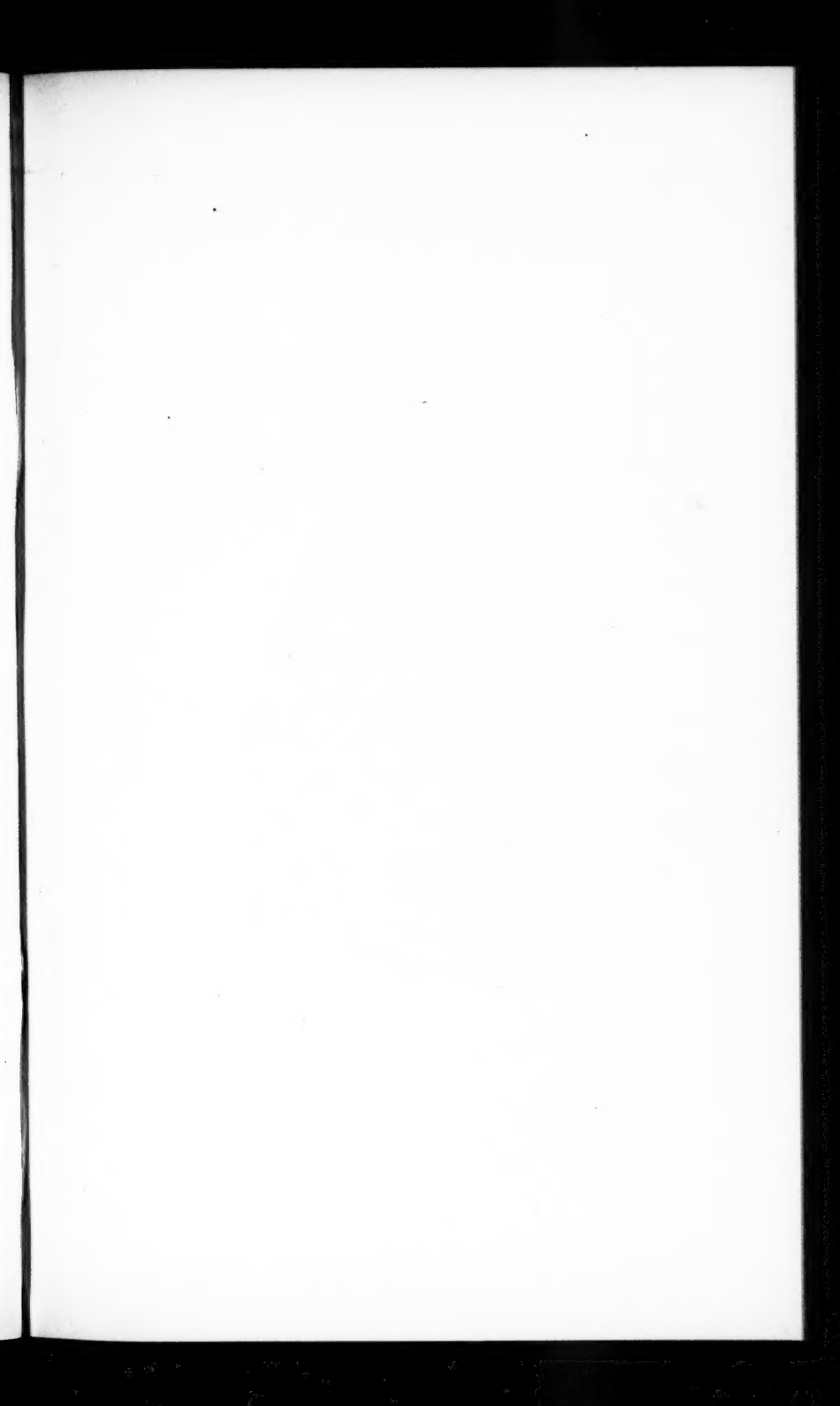
claim the promised rewards. When Lord Cobham was near Castell Côch (Powis Castle), his pursuers surrounded him, and he was seized by Sir Gruffydd Fychan and his brother, Ieuan ab Gruffydd. The spot upon which Cobham was apprehended is called to this day "Cae'r Barwn" (Baron's field). Then he was taken, amidst loud rejoicings, to Castell Coch, where he was handed to Lord Powis. Then Lord Powis sent him up to London, in charge of Sir John Grey, his son-in-law.

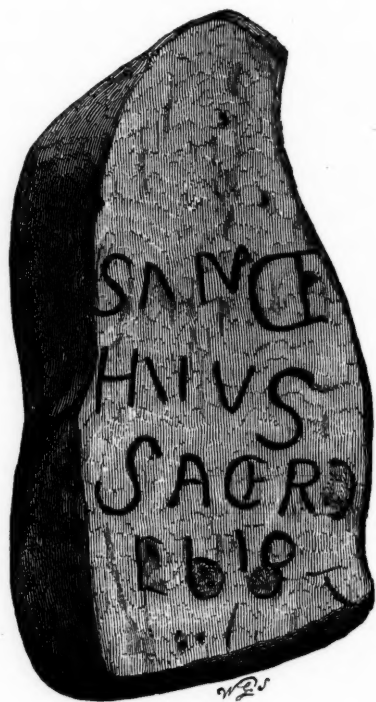
Having been confined in the Tower for a month or so, Cobham was condemned of heresy and treason, according to the Act that had just come into force. Upon the day appointed he was brought out of the Tower with his arms bound behind him. He was laid upon a hurdle, and drawn forth into St. Giles's Field. Then he was hanged up by the middle by iron chains, and so consumed alive. Thus died one who, in spite of many errors of judgment, had the highest welfare of his countrymen at heart.

Whatever hard fortunes Sir John met with from the clergy of his time, he has had since his death a strong historical party to vindicate his reputation. As it has been well said, it is difficult to retrieve a lost character, and to recover that of which a man has been robbed ; and it may be that Sir John Oldcastle has suffered as much from the pens of hostile writers as his body did from persecuting hands. Whatever were his defects, posterity has forgotten them in his virtues, and the enthusiast has been lost in the martyr.

JOHN DAVIES.

Pandy, August 1876.





INSCRIBED STONE AT TYDDYN HOLLAND, NEAR LLANDUDNO.

ON SOME OF OUR EARLY INSCRIBED STONES.

IN the course of last summer Mr. Peter¹ of Bala, who has a remarkably keen eye for antiquities, made me aware of the existence of an early inscribed stone in the neighbourhood of Llandudno. We arranged to inspect it together, and under the guidance of the well-known archæologist the Rev. Owen Jones, now resident at Llandudno, we had no trouble in finding it. It stands by the road side, near a small cottage called Tyddyn Holland, about a mile and a half from the town. We were sorry to find that we could not make anything very satisfactory out of the inscription, which is both incomplete, owing to a piece of the stone having been broken off and lost, and to its having been tampered with by a former tenant of the cottage, who undertook to deepen the letters for the benefit of English tourists. The accompanying sketch will give an idea of its present appearance. I guess what remains of the three first lines to have been—

SANCT

FILIVS

SACER

The fourth line one can make nothing of: it looks as if it had been 1618, with the enclosed spaces frayed off by a clumsy inscriber. If it belongs to the old epitaph, it was probably an epithet to the father's name, and it would be hopeless to guess what it was. Before going to see it, Mr. Jones kindly called our attention to a reference to the stone in one of Canon Williams's books, "*The History and Antiquities of the town of Aberconwy and its Neighbourhood, with Notices of the Natural History of the District*," by the Rev. Robert Williams,

¹ While penning these lines, the sad news of Mr. Peter's very unexpected death has reached me.

B.A., Christ Church, Oxford, curate of Llangernyw" (Denbigh, 1835). On page 137 it is stated that the following inscription was copied from the stone in question in the year 1731 :—

SANCT

ANVS

SACRI

ISIS

I have no doubt that what is here given as ANVS is the same part of the epitaph which I have guessed to be FILIVS. The CT in the first line look now like a big D reversed, the beginning of the second line is only guessed to be FILI, and in the third line I guess CE to consist of a C with an E in its bosom, which gives it the appearance of an CE. The first lines might, I think, be completed thus :

SANCTANVS OR SANCTAGNVS

FILIVS

SACERDOTI(S)

The son's name may have been *Sanctus*, but *Sanctagnus* or *Sanctānus* would have in its favour the following fact, which makes it certain that such a name was once not unknown among Christians in Britain. A passage in the preface to Sanctán's Irish hymn in the *Liber Hymnorum*, is thus rendered by Mr. Whitley Stokes : " Bishop Sanctán made this hymn, and when he was going from Clonard westward to Matóc's Island he made it ; and he was a brother of Matóc's, and both of them were of Britain, and Matóc came into Ireland before Bishop Sanctán." According to another account they were grandsons of Muireadhach Muindearg, king of Ulidia, who is said to have died in the year 479 : see the *Annals of the Kingdom of Ireland by the Four Masters* (Dublin, 1856), ii, 1190. *Matóc* is undoubtedly an earlier form of our later *Madog*. However, *Sanctus* is by no means out of the question, as St. David's father is said to have borne the name *Sant*, and the *Liber Landavensis* records, page 200, a name *Saith*, which, provided its *ai* be the O. Welsh antecedent of our *Mod*.

Welsh *ae*, would be a more regular representative of *Sanctus* than the comparatively modern *Sant*, which may have simply taken its place owing to a reintroduction of *Sanctus* into Welsh. It would be a satisfaction to me, and perhaps to others of the readers of the *Journal*, if Canon Williams could lay his hand on the source from which he copied so long ago the note I have referred to above, and kindly place it at the disposal of the editor. In a case like this every stray bit of information has its value.

About the end of July I managed to go to see the Trefgarn stone, in the neighbourhood of Haverfordwest. The inscription has been carefully described by Mr. Allen in a recent number of the *Journal*. Before returning home I was able also to inspect, with Mr. Roberts, the vicar of Newchurch, several stones in the neighbourhood of Carmarthen, which he had discovered or looked up since the Carmarthen meeting. Among them was Careg Fyrddin on Tyllwyd farm, near Abergwili. The stone seems to show traces of Ogams, but I can make nothing intelligible or continuous of them. There is a legend attached to the stone, which I have forgotten. It would be well to have it placed on record in the *Archæologia Cambrensis*. Later in the day Mr. Roberts led the way to a cottage called Pantdeuddwr, near Felin Wen in the same neighbourhood. By the door lay for whetting purposes the stone which he has briefly described in a letter published recently in the *Archæologia Cambrensis*. The inscription, which is illegible only in its last word, reads in very fair capitals :

CORBAGNI
FILIVS AL...

The *A* of the father's name is certain, and I think the second letter is *L*, but one cannot go further, though the name *Alhorti*, found on the Llanaelhaiarn stone, naturally occurs to one's mind. *Corbagni* is a name which is met with also in Ireland, and is of the same origin, no doubt, as our *Corbalengi* on the Penbryn stone; but what is the later Welsh representative of

Corbagni? I have none to suggest but *Carfan* in *Nant-carfan* and *Llancarfan*. The *Liber Landavensis* gives us *Nant Carban* and *Vallis Carbani*. But the vowels *o* and *a* offer a difficulty. However, I am inclined to think that the common nouns *carfan* and *corfan* show the same variation of vowel, that is if we suppose them to be desynonymized forms of one and the same word. The meaning of the former will appear from the following instances—*carfan gwely*, ‘a bedstead’, *carfan gwehydd*, ‘a weaver’s beam’, *carfan o wair*, ‘hay laid out in rows’, which I copy from Dr. Pughe’s dictionary, where one will also find the following words quoted from William Salisbury: “*Eisteynt yn garfanau o fesur cantoedd a deg a deugeiniau*”,—‘they sat down in rows of the number of hundreds and of fifties.’ So I can hardly believe that *carfan* was originally a different word from *corfan*, which now only means a metrical foot or a bar of music. The simpler word occurs in the O. Cornish glosses, as *corbum*, which seems to have meant a saddle-bow, and in that sense it appears in Welsh as *corf*, *corof*, *coryf*, and has been extensively confounded with *corff*, ‘a body’. Moreover, the halls of the Welsh princes were divided into an upper and a lower part, said to be respectively *uch corof* and *is corof*; but what would that mean? Perhaps archæologists who have made a study of the structure of ancient residences could give us some assistance on this point. I should have also added that Cormac in his glossary mentions an Irish word *corb*, which meant a chariot. Was this its meaning in proper names such as *Corbagni*, *Corbalengi*?

As I was not satisfied with examining the Merthyr stone in the twilight in the course of the Carmarthen excursion, I did not leave the neighbourhood now without seeing it again. This time Mr. Roberts went with me, and we came to the conclusion I expected, namely, that the first name was neither *Caturus* nor *Caturug*, but *Caturugi*, with a horizontal *I*, which is now very faint. The entire inscription is—

CATVRVGI

FILI LOVERNACI

On my way to the Abergavenny meeting I called at Goodrich Court, the princely residence of George Moffatt, Esq., to see the Tregaron stone, brought there by Sir Samuel Rush Meyrick. The stone, which is only a fragment of the original, is built into the wall of the chapel, and has been read *Potenina Malher*, which has given rise to several most fanciful attempts at interpretation. But what remains of the epitaph is simply—

POTENINA

MVLIHER

It is to be noticed that the *t* and the *e* are Hiberno-Saxon, the *N*'s are formed the wrong way, and the *v* is upside down, which lead to its being read *A*, which, together with the two *I*'s, and a superficial crack in the stone making an *H*, as it was thought, yielded the traditional reading *Malher*. Lastly, I notice in my rubbing traces of a stroke over the first *N*, which suggested to me an abbreviation that would enable us to read, not *Potenina*, but *Potentina*. But it did not attract my attention when examining the stone itself, and on referring it afterwards to Mr. Moffatt, he kindly tells me that it is only an unevenness in the stone, and not the work of the inscriber. Besides the *Potenina* stone there is another in the chapel, with an inscription in a somewhat peculiar Hiberno-Saxon character, which, thanks to a suggestion of Professor Westwood, I would now read *Eneuvri*. Besides this one name, which is all the inscription on the stone, it shows a good deal of ornamentation. I was unable to learn where the stone came from.

Contrary to one's fears, the stone said to have been found long ago at Llanwinio, and as to which no further information was for some time forthcoming, was last summer traced to Middleton Hall, near Llanarthney, by Mr. Roberts, who kindly sent me a rubbing which was exhibited at the Abergavenny Meeting, together with one by Colonel G. Francis, and a very excellent one by Mr. Davies, vicar of Llannon, who suggested that what had been given as *ACI*, *AVI*, or *ALI*, was to be read

FILI, the letter taken to be A being a badly formed FI. Even then the inscription is very hard to make out, especially the first name. This is what I guess it to be :

BLAD —
FILI BODIBE
VE

that is, *Bladi Fili Bodibeve*. As a part of the stone is lost, the Ogam is incomplete; but what remains is tolerably clear, and makes

a w w i B o d d i b
B e w w

My only reason for reading *dd* instead of *c* is that I fancy that we have here the same name which in the other version appears as *Bodibeve*. Further, if we begin by reading the Ogam on the right edge,—which is contrary, however, to the analogy of other Ogmie inscriptions of the kind,—we have *Bewi*[i]*awwi Boddibeww*[i], where *awwi* is the same word which occurs as *awi* in Irish Ogam, and in O. Irish as *áue*, a grandson; whence the epitaph would mean “(the body of) Bew, grandson of Boddibew.” To the same origin probably belongs also the Mod. Irish *o*, genitive *ui*, a descendant, a grandson, which is familiar as the *O* prefixed with a misleading apostrophe to Irish names, as *O'Donovan*, *O'Mooney*, and the like. All these words seem to have lost an initial *p*, according to the Celtic rule; and the only related form in Mod. Welsh is *wyr*, a grandson, which is the exact counterpart of the Latin *puer*, a boy. The element *bew* meets us also in the name *Conbevi* on one of the stones at Tavistock; *Conbevi* is in Mod. Welsh *Cynfyw*. As to *Bladi*, if that be the correct reading, it stands probably for *Blādi*, and is in Mod. Welsh *blawdd*, explained by Dr. Davies as meaning “*agilis, celer, gnavus, expeditus, impiger, properus*”. It enters into the compounds *aerflawdd*, *cadflawdd*, *cyn-*

flawdd, gorflawdd, trablawdd. Lastly, *bodd* in *Boddibewwi* would not be much easier to explain than *boc*, supposing it should be read *Bocibewwi*. Then the final *e* of *Bodibev* is unusual; but the name must undoubtedly be construed as if it had been *Bodibevi*, which is the form one would have expected. In several respects the stone in question is the most singular and perplexing in Wales.

On the same tour I examined a stone in the wall of Llansaint Church. I had previously had a rubbing and a correct reading of it from the indefatigable archæologist the Vicar of Newchurch. It reads, in debased capitals,

VENNISSETLI

FILI ERCAGNI

Ercagni survives as *Erchan* in *Rhos-erchan*, the name of a farm near Aberystwyth; and *Vennisetli* analyses itself into *venni* and *setli*, of which *venn-* must now be *gwyn* or *gwen*, white; and *setl-i* must be our *hoedl*, life: in fact the whole name occurs later as *Gwynhoedl*.

This leads me to speak of the Llannor stones in Lley, which were described a long while ago in this Journal by Mr. Love Jones Parry. Since then, owing to the pulling down of an old cottage near which they lay, they got buried in the ground in a field which now belongs to the farm of Ty Corniog. The first time I went in search of them I was led astray by a misprint in the *Archæologia Cambrensis*, where they are said to be at *Bandy'r Mynydd*, which I took to mean *Pandy'r Mynydd*, whereas it turns out to have been meant for *Beudy'r Mynydd*, the old cottage already alluded to. The next attempt was better directed, for I found the right field; but in vain the men who assisted me dug up and tried the ground at the point kindly indicated to me by Mr. Jones Parry. Since then it occurred to me to call the attention of Mr. Williams, the rector of the neighbouring parish of Bodfean, to the matter, and in him I found a man who was not likely to leave a stone unturned until he had discovered the lost treasures. It was not long before he and his friends spent

a day in digging on the spot suggested, but in vain. However, he did not give up the search, but resumed it another day, when his efforts were crowned with success; and he invited Mr. Breese of Port Madoc and the present writer to see them, which we did early in the month of October. We found that one of the stones reads :

IOVENALI FILI
ETERNI HIC IACIT.

The letters are rather rude and debased capitals, and some of them are to some extent imperfect, especially the *r* of *iacit*. The second letter is slightly effaced on the right side; but that it is not a *c* is certain, for it is, among other things, smaller than the other *c*'s, and than the other letters generally, which is frequently the case with *o* and *i*, but not with *c*. So the inexplicable form *Icvenali* is disposed of in favour of *Jovenali*, which must be a form of the Roman name *Juvenal*, and stands here for *Jovenalis*. In O. Welsh it took the form *Jouanaul*, which occurs in the *Liber Landavensis*, pp. 166, 259. The form to be expected was *Jouenaul*, the *a* of the second syllable being due, perhaps, to the name being associated with *Jouan*, the O. Welsh form of *Ieuan*, John. As to *Etern-i*, the name is written *Etterni* in one of the Clydai inscriptions, and survives as *Edern*. Possibly the village of *Edern*, or rather *Llanedern*, in Lleyn, was called after the father of the *Jovenal* mentioned on the stone in question. It is also written *Edeyrn* I find; but that is a mistake, as it is not a compound of *teyrn*, which in all instances retains the accent; but the pronunciation *Edéyrn* is, I believe, unheard of.

The inscription on the other stone consists of a single name, *VENDESETLI*, in taller and altogether much finer letters than those on the stone just described. A scrap of paper, purporting to be one of Mr. Jones Parry's former readings of this stone, handed me before either he or I had a chance of seeing the stone last year, gives the inscription as making *VINDESETLI*. How

another reading got the preference in the *Archæologia* I do not quite know. But there can be no doubt that the first vowel is E; the second one, on the other hand, is rather faint, and from some points of view looks like an I, but we agreed that E is the correct reading. Then as to the name *Vendesetli*, it is the same as *Vennisetli*. The two together enable us to guess when *nd* was reduced to *nn*; and the *e* in the one answering to *i* in the other is also *en règle*, as showing that both represent an obscure vowel, the name being accented, in all probability, *Vende-sēthi*. Compare also *Cunatami* and *Cunotami*, *Senomagli* and *Senemagli*, *Trenagusu* and *Trenegussi*. In manuscript Welsh the obscure vowel in question disappears altogether, so the steps are precisely what one would expect. Further, Irish enables one to see that *vend-* stands for an earlier *vind-*, which occurs only once in our early inscriptions, and that as *vinn*, namely on the Gwytherin Stone, in the name *Vinnemagli*, which is identical with the later *Vendumagli* of the Llanillteyrn Stone. This last proves that *nd* continued to be written for some time after the pronunciation had become *nn*, and disposes of the difficulty as to which of them may be claimed to be represented by the later form *Gwenfael*. Now *Vende-setli* means *Vende-sēthi*, whereof *sēthl-* is the correct antecedent of our modern *hoedl*, life, lifetime; and it serves to give one an idea as to when the Welsh changed *s* into *h*, and *ē* into *oi*, *oe*. In the *Cambro-British Saints* (pp. 267, 268) the name appears as *Gvennoedyl*, and in the *Iolo MSS.* (p. 141) it is *Gwynhoedl*. In the *Myvyrian Archæology* (p. 741) it is *Gwynoedl*, which also occurs, p. 426, as *Gwynodl*, where *o* for *oe* marks the passing of the accent from the ultima to the penultimate.

The church bearing the name of Llangwynoedl or Llangwnodl is in the neighbourhood, and for my part I have very little doubt that the monument in question was the tombstone of the saint after whom that church is called. The mention of him in the *Myv. Archæology*, p. 426a of Gee's edition, is to the following effect:

"Gwynodl or Gwynoedyl, son of King Seithennin, from Maes Gwyddno, whose land was inundated by the sea. Llangwnodl in Lleyrn." The children of Seithennin, who were ten in number, and included among them Gwynhoedl, are said in the *Iolo MSS.*, p. 141, to have become saints at Bangor, on the Dee. There is a similar reference to some of them also on page 105, where the name of the one here concerned is incorrectly given as *Geneddyl*. Then the passages in the *Cambro-British Saints*, of which the correct reading has been procured by Mr. Breese, explicitly connect the brothers Gwynoedyl and Tutclut with Lleyrn. Lastly, it would be difficult perhaps to determine whether Tir Gwyn, as the field used (according to Mr. Jones Parry) to be called, meant the white or sacred land, or the land of Gwyn, that is of Gwynhoedl. As to the adjective *gwyn*, feminine *gwen*, meaning not only *white*, but also *blessed* and the like, I may add that, believing its original form *vind* to be a nasalised extension of the *vid* we have in the Latin *video* and its congeners, I should suggest that originally it did not mean a colour at all, but rather *seen, beheld, spectatus*, and that *Vendesetl* or *Gwynhoedl* means *vir spectata vita*, just as *Hoedloyw*, that is, I suppose, *Hoedl-loyw* must have meant 'him of the brilliant life': he was brother to Gwynhoedl. Lastly, as the O. Welsh habit was to write *r* for *rh*, there can be no doubt that *Hiroidil* on the Gwnnws stone stands for *Hirhoidil*, or, as it might now be written, *Hirhoedl*; and I am rather inclined to regard the early inscriptional forms *Evolengi* and *Euolengi* as involving Celtic equivalents, now lost, of *ævum* and *longus*. It is needless to add the other names into which *bev*, *biu*, now *byw*, 'life, lifetime' (as in *yn dy fyw*, 'in thy lifetime') are found to enter, such as *Bodibeve*, *Conbevi*, later *Cynfyw*, *Biuhearn*, &c., or to dwell on the fact that the single name *Vendesetli* gives us a whole chapter on the history of phonetic decay in Welsh. Would that a few more such were found!

J. RHYS.

WELSH VERSIFICATION.

THE following summary of the laws of Welsh versification is offered to the notice of those who may wish, when reading Welsh poetry, to understand the broad principles of its structure. More it does not pretend to be. At the same time the writer, while generalising as far as he saw practicable the confusing multiplicity of definitions given by almost all writers on the subject (all in Welsh, so far as he knows), has attempted to embrace all really salient points.

The word *verse* in the following pages is used to designate one metrical line only.

1. The structure of verses is, in Welsh, founded on *assonance* (*cynganedd*), *rhyme* (*odli*), and the number of syllables in each verse (*cyhydedd*).

2. Sometimes short pieces of poetry have also each verse beginning with the same word (*cymmeriad geiriol*), or with the same letter (*cymmeriad llythyrenol*). In the latter are included all successions of verses which begin with a vowel. This characteristic, though formerly much used, is now but rarely employed, and needs, therefore, no illustration.

3. *Assonance* (*cynganedd*) consists in the recurrence, in one part of a verse, of one or more consonants (*cynganedd groes*) or syllables (*cynganedd sain*), which also occur in a preceding part of the same verse. Such recurring letters are here termed the *assonants* of those which precede, and to which they answer.

4. A consonantal *assonance* (*cynganedd groes*) consists of one or more consonants in the latter part of a verse recurring in the same *order* as the same consonants in the first part, but affected by different vowels. No intruding consonant is allowed between any two *assonants*.

E. g., "Y diafol, arglwydd dufwg,
 1 2 1 2
 Ti, du ei drem, tad y drwg."
 1 2 3 4 1 2 3 4

In the first verse of this couplet there are but two assonants, while in the second there are four.

(a) It is not necessary that all the consonants in the first part should have assonants in the second. Even one will suffice, the other intervening consonants, if there be any, being simply passed over unnoticed, as in the first verse of the above couplet.

(b) In this assonance, the first consonant in the verse, except *n*, which may or may not have its assonant, must have an assonant in the second part.

(c) The most perfect form of the consonantal assonance is that in which the two parts of the verse can be interchanged without violating either sense or assonance.

E. g., "Diwres dwyrain dros deirawr";
 1 2 3 4 5 1 2 3 4 5
 Or "Dros deirawr diwres dwyrain."

5. A syllabic assonance (*cynghanedd sain*) consists in the rhyming of any syllable except the last in the second part, with a syllable in the first part of a verse.

E. g., (a) "Wyllo wrth rodio yr ydwyf."
 1 2 1 2
 (b) "Ni chewch ddyben o'ch penyd,
 Diffaith a fu'ch gwaith i gyd."

In addition to the syllabic assonance there are also in the verse generally one or more consonantal assonances, which are not, however, subject to the same restrictions as a proper consonantal assonance.

(c) "Gwynfyd i'r diwyd a'r da."
 1 2 3 1 2 3

6. (a) The letter *h*, when it stands alone, is sometimes regarded as a simple aspirate. It does not then necessarily interfere with or take part in any assonance.

E. g., "Ceir gwybod cyn darfod dydd,
 Heb hirfaes, pwy a orfydd."
 1 2 3 1 2 3

(b) One consonant can be an assonant to two like consonants, or *vice versâ*, when the latter immediately follow one another.

E. g., "Er cof fyth o'r cyfreithwyr."
 "Y mae, os hwn ym mai sydd,
 Lle i nodi truth lluniedydd."

See also the first and fourth verses of § (12.)

(c) The consonants *b, d, dd, f, g, l*, when they come next to *p, t, th, ff* (ph) *c, ll* respectively, are, as it were, absorbed into the latter, which alone rule the assonance.

E. g., "A'th ddawn yn ffrwd o'th enau."
 "Ond teg addef hyn i ti."

See also the fifth verse in § (12.)

(d) The *tenues c, p, t*, sometimes have their *mediae g, b, d* for their respective assonants.

E. g., "Ac yn ei fedd gwyn ei fyd."
 "Mae 'n amgenach ei hachau,
 Hŷn ac uwch oedd nag ach Iau."
 "Gnwd tew, eginhad daear."

(e) Commonly, though not always, the letter *w* at the end of such words as *galw, hoyw*, etc., and sometimes also in the middle of compound words is elided, as in the following hepta-syllabic verses:—

"Canaf ei chlod hoywglod hi."
 "Anghenfil gwelw ddielwig,
 Pen isel ddelw ddudde ddiig."

7. The number of syllables admissible in a verse (*cyhydedd*) may be any number from four to ten, according to the arrangement of Simwnt Fychan.

8. In some metres we have the following peculiarity. At the end of a deca-syllabic verse, and forming a part of it, one or more words, which must not, however, contain more than four syllables, are used as a passing link (*geiriau cyrch*) to connect it with the following verse, which must consist of six, nine, or ten syllables. When written or printed, such link-words are separated by a hyphen from those which precede. The syllable

next to the link-word must rhyme with the adjacent verses.

(a) When the decasyllabic verse is followed by one of six syllables, there must be in the beginning of the latter one or more assonants to a letter or letters in the link-word.

E. g., "Dy eiriau, Ion clau, clywais—yn addo
1 2

Noddi pawb a'th ymgais."
1 2

(b) In either of the other two cases the last syllable of the link-word must rhyme with a syllable in the middle of the following verse :—

E. g., "Troi esgarant traws a gwrol—a wnaeth
Yn nawdd a phenaeth iawn ddiffynol."
"Bro'ch tadau, a bri'ch tudwedd,—a harddoch,
Ymae, wŷr, ynoch emau o rinwedd."

9. There is also another and a peculiar method of rhyming (*proestio*) made use of in some metres. The last letter in each verse is the same ; but in each it is affected by a different vowel sound.

"Yn iach oll awen a chân
Yn iach les o hanes hen,
A'i felus gainc o flas gwin ;
Yn iach i mi mwyach ym Mon
Fyth o'i ôl gael y fath un :
Yn iach bob sarllach a swm,
Un naws a dail einioes dyn."

10. These laws apply only to the stricter Welsh metres, commonly known as "the Four-and-twenty". Besides these, there are, as in other languages, looser metres in which the strict laws of assonance are entirely or in part discarded, such as those used in psalmody and hymnody, in ballads and songs, etc.

11. The Four-and-twenty metres are different combinations of the seven admissible verses spoken of in § (7), each combination having of course its own peculiar laws. If the assonances, rhymes, and link-words be carefully attended to, there will be but little difficulty in perceiving the broad scheme of each metre.

From A.D. 1451 to 1819, all competitors for the chief

bardic prize at the National Eistedfodd were compelled to make use of all these metres in each poem, as they were arranged by Dafydd ap Edmwnd. In the latter year the restriction was withdrawn. Only two of them are here presented to the reader; but they are the two most commonly used—viz., the *Cywydd* and *Englyn*.

12. *Cywydd*. There are three kinds of this metre. The first consists of a couplet of rhyming verses of four syllables each, one of which ends with a monosyllable, and the other with a word of two or more syllables. One of the verses also consists of two dis-syllabic words. The second kind is made up of couplets of hepta-syllabic verses, which are subject to the same laws as the first. The third kind is also hepta-syllabic, but has the last syllable of the first verse rhyming with a syllable in the middle of the second. The kind here described as second is that most commonly used, and poems written in this metre are subject to no restriction as to length.

E. g., (a) "Mae bro mwy bri | Or, "Ni bu neb wr
Eto iti." Rhwyddach rhoddwr"

(b) "O f' einioes, ni chaf fwyniant
Heb Fôn, er na thôn na thant,
Nid oes trysor a ddorwn,
Na byd da 'n y bywyd hwn,
Na dail llwyn na dillynion,
Na byw hwy, oni bai hon."

(c) "Yn ein plith o enau 'n plant,
Dy ogoniant, deg wiwner."

This metre, in one or other of its forms, enters largely into the structure of the rest.

13. *Englyn*. There are several kinds also of this metre. That most commonly used is the following:—

"Awenawg wr o Wynedd—a yrwyd
O hiraeth i'r llygredd,
Ar arall dir i orwedd;
Dyma fan fechan ei fedd."

Each stanza consists of two couplets. The first verse has ten and the second six syllables, as described in § (8) (a). The second couplet is hepta-syllabic, and is

of the second kind described in § (12); it must also rhyme with the preceding verses. If the syllabic assonance be used in the first verse, the assonant must occur in the fifth syllable.

A second form of this metre is given by interchanging the positions of the two couplets above described, while a third consists of a quartett of hepta-syllabic verses, which rhyme in the manner described in § (9). The other metres have their own special laws. What has been said, however, is sufficient to illustrate the application of the stated laws to Welsh versification. Those who should wish to prosecute the study further, must have recourse to more elaborate works.

W. WATKINS.

THE DATE OF LLANTHONY ABBEY.

THERE are two important descriptions of Llanthony Abbey in the *Archæologia Cambrensis*. One of them will be found in the first volume of the first series of that Journal, by the Rev. George Roberts, at that time of Monmouth. The other appeared ten years later, in the first volume of the third series, by Mr. E. A. Freeman. Mr. Roberts has entered more largely into the history of the Abbey, which he has worked out at considerable length, with so great success, that it may be reckoned among the most valuable of the articles in the whole collection. Mr. Freeman, on the other hand, has given a remarkably lucid and exhaustive architectural history of the remains of the church and other buildings of the monastery, and a no less valuable contribution to the Journal. He has not, however, entered into the general history of the foundation, while, on the other hand, Mr. Roberts has appended some architectural descriptions, the inaccuracy of which is pointed out by Mr. Freeman. Mr. Roberts infers that the church now remaining is the original one, and that the architectural details confirm his view. He

says Llanthony was built between 1108 and 1136, but much nearer the former date than the latter, as it was abandoned for Gloucester at the latter period. He puts, therefore, the completion of the structure not later than the year 1115. That such an early date is impossible, Mr. Freeman proves beyond all gainsaying, if the details can speak for themselves. So far from Llanthony being Norman, "it has nothing Norman about it, except that it retains the cushion-capital in its decorative shafts, and the round arch in some of its smaller apertures". The earliest transitional building in England, according to Mr. Freeman, is Malmesbury Abbey, commenced about 1135, and "is thoroughly Norman, except that its pier-arches are obtusely pointed", whereas the transitional work of Llanthony is far in advance of this, the west front being nearly confirmed lancet-work.

Mr. Roberts' notion of the present being the original church must then be condemned. He brings down the minute details of its history until 1178, and only adds that the establishment "fell into contempt and ruin in the time of Edward IV". On the other hand, Mr. Freeman shows that it continued to exist until the time of the dissolution, and was only annexed to the Gloucester Llanthony by that king. There is no evidence against the rebuilding, "which architectural science makes perfectly certain". In confirmation of this view Mr. Freeman points out that during the twelfth century there was a single prior and a single set of monks dwelling in one or other of the two abbeys. The deed of Edward IV set forth separate priors, separate monks, and separate properties. How this separation was made is uncertain. The old church would probably be neglected during the establishing of the Gloucester house, and "be rebuilt" when the relations of the two foundations were finally settled, and the Monmouthshire Llanthony became a distinct, if not a subordinate establishment. Mr. Freeman thus puts the rebuilding about the year 1200, the work being gradually done, so that some portions date from the fourteenth century.

If any confirmation of the correctness of this view

were required, it may be to some extent supplied by the sepulchral slab which attracted the attention of the members during the late visit of the Association, and which is here given from a drawing, made on that occasion by Mr. Worthington Smith. A representation of it is indeed attached to Mr. Roberts' article, but ludicrously incorrect, as will be seen on comparing the two together (see vol. i, p. 245). To point out its inaccuracies by description would be difficult; and nothing but having the two side by side can convey an idea of the difference. Here, at any rate, we have a real thirteenth century slab of somewhat advanced character, and which would, to a certain extent, show that at that period the monks, or some of them, were settled in their Monmouthshire house.

Among other stones scattered about is one, the use of which was not explained by anyone during the visit. In the hope that some of our members may tell us what it is, it is here appended. The cut is one-fourth the real size; the section, one-eighth. It does not appear to have been intended for the insertion of small shafts. This is also from a drawing of Mr. Smith.

E. L. BARNWELL.

CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

STATEMENT OF ACCOUNTS FOR 1876.

RECEIPTS.			PAYMENTS.		
	£	s. d.		£	s. d.
Balance received from the late Treasurer - -	54	11 10	Editor's salary - -	50	0 0
Subscriptions, including arrears - -	304	7 0	Printing - -	218	8 4
By volumes sold - -	8	3 6	Engraving, etc. - -	64	6 2
Balance of Local Fund, Abergavenny - -	5	10 4	Mr. Worthington Smith's expenses at Abergavenny - -	6	3 0
			Rev. D. R. Thomas, postages and parcels -	3	1 10
			G. E. Robinson, Esq., ditto -	4	16 0
			Balance - -	25	17 4
	£372	12 8		£372	12 8

Examined the above, compared with Vouchers, and found the same correct.

ARTHUR GORE }
D. PHILLIPS LEWIS } *Auditors.*

April 24th, 1877.

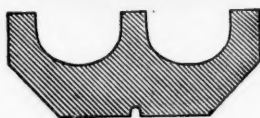
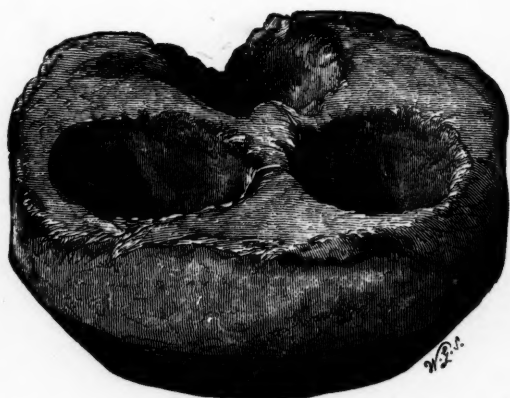
E. L. BARNWELL, M.A., *Treasurer.*



W. G. S.

SEPULCHRAL SLAB, LLANTHONY.

Scale—1 inch to the foot.



STONE FOUND AT LLANTHONY.

One-fourth actual size.

Obituary.

THE LATE T. TALBOT BURY, Esq., F.S.A., V.P. R.I.B.A., ETC.—Mr. Bury was one of the oldest and staunchest friends of the Cambrian Archaeological Association, which he first joined during the Ludlow Meeting in 1852. Nor did he, until the last three or four years, ever fail to attend its annual meetings. His health latterly had become delicate, so that he was unable to go through the exertion and labour of Welsh excursions. As long, however, as he was able to attend, he invariably contributed much to the pleasure of the meetings by his genial manner and never-tiring good nature. He was always ready to assist in the discussion of any architectural question, for which he was thoroughly qualified by his knowledge and experience. Nor was he less ready to assist with his pencil, as the pages of the *Archæologia Cambrensis* prove.

He was also, for many years, a member of the Council of the Royal Archaeological Institute, at the annual meetings of which he always took an active part. On such occasions he was generally president of the *dining section*, and his geniality so diffused itself throughout the company that what would probably have been a stiff and formal meeting was always, under his auspices, a pleasant and social one.

His career as an architect was very successful; but of late years he was, on account of declining health, unable to pursue his professional duties with vigour. Among the many churches built by him there is not one that does not exhibit his good taste and judgment, especially in all questions of ornamental details, which were never introduced by him for the mere purpose of ornamenting without reference to their use or relation to the building,—an error not uncommon among those who think they can improve on mediæval examples. About thirty years ago he wrote *The History and Description of the Styles of Architecture of various Countries*, being one of Weale's Rudimentary Series. Previously to that work he had put out one on the *Remains of Ecclesiastical Woodwork*,—a book of great merit, but unfortunately now extremely rare. Mr. Bury was, perhaps, still more remarkable for his skill as an architectural draughtsman, of which he has left numerous beautiful specimens setting forth his artistic powers. These are at present in the charge of Walter H. Tregullis, Esq., the chief draughtsman at the War Office, Horse Guards, who will be happy to communicate with any one desirous of possessing a memento of one who was as distinguished for his professional attainments as for his kind and social character.

He was a Fellow of the Society of Antiquaries of London, Vice-President of the Royal Institute of British Architects, and an Asso-

ciate of the Society of Civil Engineers, as well as a member of many other learned societies. He was of an ancient family in Worcestershire, and connected with the great house of Talbot. He died a widower, on the 23rd of February last, and was buried at Norwood Cemetery.

REV. JOHN PETER, F.G.S.—An able Welsh scholar and antiquary has passed away in the person of Mr. Peter, at the comparatively early age of 44. Born at Bala in 1833, he overcame the disadvantages of his early life by an ardent and persevering love of self-culture. Going as a young man to the Continent, for the purpose of learning French and German, he added to these an acquaintance with other languages both ancient and modern; so that his favourite study of the Welsh was not carried on from the narrow point of view of a mere native, but was grounded on the sound principles of philology, as he has shown by his review of the *Grammatica Celtica*, published in the *Traethodydd*. Objects of antiquarian interest found in him a ready and watchful student, and many a notice in our own and kindred journals has come directly or indirectly from him. Another pursuit that beguiled and gave interest to his many journeyings in the course of his special duties, was that of geology; and we understand that the collection of fossils which he had made is about to be presented to the College at Aberystwith, to form, we trust, the nucleus of a museum, so ably pleaded for by Professor Rudler in Part I of the *Cymmrodor*. Mr. Peter was one of the tutors in the Independent College at Bala, and a hard-working toiler for his denomination. Had his early opportunities been greater, and more leisure attended his later exertions, the powers which he proved himself to possess would certainly have raised his name, had his life been spared a little longer, to a very prominent place in the ranks of Welsh philologists.

Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

COYTY CASTLE.

SIR,—The following notes may form an interesting appendage to the excellent article on Coyty Castle in the January number of the Journal of the Association. On page 8 we are told that 'Margaret', one of the coheirs of Richard de Turberville, married Sir Richard Stackpole, of Stackpole, and that their issue was two heiresses. There is, amongst the Harleian MSS. (No. 1241), a pedigree of Vernon, which throws some light on this matter. Thomas de Stackpole had a son, Sir Richard, whose son Richard, by Isabel,

daughter of...Laundry, was father of a daughter Isabel, heiress of Stackpole. She married Rees ab Griffith, and their daughter and heiress Joane married Sir Richard de Vernon, of Harleston and Haddon, and by him was mother of Richard Vernon, of Haddon Hall and Tong Castle, who married Benedicta, daughter of William Ludlow, son of Sir John Ludlow, by Isabel his wife, daughter of Ralph Lingen of Wigmore. Richard Vernon had issue by his wife Benedicta a son, Sir William Vernon, of Tong Castle and Haddon Hall, who married Margaret Swynfen, heiress of Pipe, in Staffordshire, and by her (who died 1460) was father of Sir Henry Vernon, of Tong Castle and Haddon Hall, who was in high favour with Henry VII, who made him governour or tutor of his eldest son, Prince Arthur. Sir Henry rebuilt his castle at Tong in 1500, making it one of those picturesque, embattled manor houses of brick and stone, so well suited to our country, as engravings of it, still extant, show. He married Lady Anne Talbot, daughter of John, second Earl of Shrewsbury, and by her had many children, of whom Sir Richard, the eldest, succeeded him. Thomas was of Stokesay, *jure uxoris* Humphrey, of Hodnet, and Arthur was priest of the latter parish. Though so well known a family and possessing a Norman pedigree previously to their entering England, yet the descent of the Vernons is somewhat confused. The Sir Richard Vernon who married the heiress of Stackpole was son of Sir Richard Vernon, of Haddon Hall, by Isabel, sister and heiress of Fulk Pembruge, of Tong Castle, which he had inherited from his ancestors, the Harcourts, Zouches, and Belmeises, to the last of whom it had been given by King Henry on the forfeiture of Robert de Belesme, Earl of Shrewsbury. Sir Richard Vernon, last named, was the son of William Vernon, of Haddon Hall and Harleston, son of Richard Vernon, by Margaret, daughter and coheiress of William Camville, of Clifton Camville, son of Sir Richard Vernon, of Haddon Hall and Harleston, son of another Richard Vernon, son of Sir Richard Vernon, son of William de Vernon, of Haddon Hall, and *jure uxoris* of Harleston, he having married the sole heiress of Gilbert Franceys, Lord of Harleston. This William de Vernon was son of Richard de Vernon, whose wife brought him the well known seat of the family, Haddon Hall, in Derbyshire, she being Avicia, only daughter and heiress of William Avenel, of Haddon Hall.

Sir Henry Vernon comes principally before us in border history, from his connection with Prince Arthur, who kept his court at Ludlow Castle, as chief of the Lords Marchers, and it was in the chapel at Bewdley that he was contracted to the ill-fated Catherine of Arragon. It was probably in order to be near his charge that Sir Henry Vernon rebuilt the castle at Tong. He died there in 1515, and his wife, the Lady Anne, in 1494, and is buried in the church at Tong, under a handsome tomb of alabaster, with effigies of himself and lady lying upon it. He also presented a very large bell to the church.

H. F. J. V.

OLD FONTS AND STOUPS.

SIR,—There are a great number of these to be met with here and there throughout North Wales. Sometimes we find in a church an old font, which has been supplanted by a new one when the church was rebuilt, and occasionally we find two ancient fonts in the same church without any tradition attached to them. A few of these unused fonts are found either by the vicarages or else in or close to the church. The following, which have come under my notice, may be worth recording. There are also a good many holy water stoups still in existence.

1. In *Llandinam* Church, Montgomeryshire, underneath the belfry or steeple is the old font that formerly stood in the parish church before its late restoration. Externally it is scored with incisions, which prove it to have been used for sharpening instruments, such as knives. The bowl is large and is leaded. Although unused it is still carefully kept, and its place has been supplied by a more elaborate font of very modern make.

2. *Llanllechlied*.—The old holy water stoup of the parish church of Llanllechlied, Carnarvonshire, is in the wall of the new church. The bowl was cut down, so as to allow of the old stoup being utilised in the new building, but the bottom of the bowl was spared, a small portion only was left, and that because it was unnecessary to cut the stone square, as it could very well be used without going to this expense. This remaining part of the stoup will be found in a kind of archway by the church porch, which leads into a kind of cellar under the west end of the church, where coals, spades, &c., are kept. The bottom part of the stoup, with a part of the bowl, is still seen. It faces outwards, and is on the right hand side as the cellar is entered.

3. *Pentraeth*, in Anglesey, has two fonts. The one is, or was in the porch, the other is inside the church. Both are old fonts and similar in construction, and quite large enough to immerse infants. No one could tell where the one in the porch came from, nor whether it was the original one or not.

4. *Llanarmon-dyffryn-ceiriog*.—By the porch at Llanarmon vicarage, on the left hand side as you enter, is either an old font or a holy water stoup. It came from the old church. Judging from its size, it appears to have been a stoup, but possibly it may have been a font. Still it is hardly so large in the bowl as the old fourteenth century fonts, and I am inclined to think it was a stoup.

5. *Ysppythly Ifan* has, leaning against the wall outside the porch, on the east side, an old font, octagonal in form, which was rescued by Miss Wynne, of Voelas, from use as a pigtrough, and it was placed within the precincts of the churchyard for safety. It would be safer within than without the church. There can be no doubt of its being a font, its shape and the hole for letting out the water prove its former use.

6. *Llanidloes*.—There is an old font in this church. It was formerly in a kind of lumber room on the ground floor of the steeple, but it has been removed inside the church by the present incumbent, and it now lies close to the font that presumably took its place, and it blocks up the recess where the more modern font is placed.

7. *Cilcain*.—In this church are both an old Norman font and also the old stoup. They are firmly secured, by being cemented in a corner of the church. The bowl of the font is not large, while the stoup is larger than usual. Both could have been stoups. The place where the stoup was can be seen, the mortar having given way a little. There is also a piscina in this church, preserved in the same manner as are the other remains. All these are placed together and firmly secured, as stated above.¹

Mold.—There is a font in front of the vicarage at Mold.

Pontyglyn.—On the road-side between Corwen and Cerrig y Drudion, at a place called Pontyglyn, is to be seen a font of a plain octagonal form, built into the wall. It is used at present as a receptacle to supply the thirsty with water when climbing up to pleasant Cerrig from Corwen.

8. *Cerrig y Drudion*.—At a farm called Glynnanau is an old font somewhat mutilated, and used as a trough. There are three churches in those parts without old fonts. This is said to have been formerly in Cerrig y Drudion old church.

9. *Llansantffraid Glyn Ceiriog*.—There is in front of the Glyn vicarage what is said to have been a font, but it looks more like a vase, standing on a Doric grooved shaft. It may indeed have been a font, for it somewhat resembles one which is kept in the vestry of Pentre Voelas Church.

It seems a pity that the old fonts now referred to, and others similarly put aside, for there are others in churches in both the dioceses of Bangor and St. Asaph that have been thus displaced, should have been discarded in the too general manner that they have been. They are simple but massive fonts, and there is a stability about them that contrasts favourably with some of those that have taken their places. One would think that the simple fact that for generations past the inhabitants of the parishes where they are have been baptised in them, would have caused them to continue in their original use, and so have retained this link, to bind together the past and the present.

E. O.

SIR JOHN OLDCASTLE

SIR,—After the reading of the paper on the above subject at the Abergavenny meeting in 1876, a question arose as to the correctness of a statement contained in it, to the effect that the archbishop condemned Oldcastle to death. I have since then referred to

¹ For an engraving and description of the font, see *Arch. Camb.*, 1846, pp. 441, 442.

Reeves's *History of English Law*, and find there some countenance for it, though it must be confessed the whole question is an obscure one. The punishment of heretics by burning is mentioned in Bracton, but it is doubtful whether the writ "*De heretico comburendo*" was a common law process or given by the statute 2 Henry IV, c. 15. By this statute, if the offender was canonically convicted, he was to be confined in prison at the discretion of the ordinary, and moreover, to be put to the secular court to pay a fine, to be assessed by the diocesan, to the king. If the person so convicted refused to abjure his opinions, or after abjuration relapsed, it was enacted that in such cases *credence should be given to the diocesan* or his commissary, and the sheriff, mayor, or bailiff of the place should be present when sentence was given, if required by the diocesan, and after sentence was given should receive, and *there before the people in a high place cause to be burnt*, to the example and terror of others. In Cotton's abridgment of the statutes, however, I see under date 25 February, 2 Henry IV, "The same day was a writ sent to the sheriffs of London for the burning of William Sawtra, a clerk, convicted of the clergie, and by them appointed and brought to be burned. This may have been after the passing of the statute". If so, the issue of the writ in the king's court gave a semblance of authority and sanction to the sheriff to carry out the ordinary's sentence. The statute was an exceptional one and shortly after (Richard II) repealed.

Yours,

R. W. B.

Miscellaneous Notices.

THE arrangements for the Annual Meeting at Carnarvon are progressing under the direction of a Local Committee with Sir Llewelyn Turner as Chairman, and Mr. Lewis Rees Thomas, Solicitor, as Secretary. As twenty-nine years have elapsed since the former Meeting, and there are but few members still surviving of those who took part on that occasion, it will be practically new ground, and ground full of objects of varied archaeological interest, over the greater portion of which the members will have the advantage of the guidance of one well acquainted with their features and history. The fine Castle has long been the special care and study of him who is now its official custodian, and whose comprehensive work upon it is, we are glad to learn, nearly ready for the press. Two fine rooms within the walls have been placed at the service of the Association for the museum and the meetings. The places of interest within reach are very numerous, and touch on many different lines of archaeology. There are earthworks, cromlechau, and Roman remains, castles, abbeys, and collegiate churches,—all the elements of a most attractive meeting. It will take place about the second week in August.

THE CELTIC CHAIR AT OXFORD.—From the candidates for this chair a right worthy appointment has been made in the person of our learned and able correspondent John Rhys, one of Her Majesty's Inspectors of Schools. A career of high distinction at the University, followed up by vigorous after-study, has now been crowned by a position for which he is singularly well qualified, and one to which, beyond probably any other living man, he will be able to do full justice. Being but comparatively young for the post, yet specially adapted for its requirements, and with ample leisure and ability for doing full justice to his opportunities, we look forward to a new era of Celtic study under his auspices; and we are heartily glad that this great branch of the family of languages is likely at last to receive the attention it has long demanded. Mr. Rhys' *Lectures on Welsh Philology*, which have appeared almost concurrently with his appointment, give the most tangible proof of his suitability for the post, and the surest guarantee of what may yet be expected of him.

WE have received the prospectus of a new work, shortly to be published in four volumes octavo, which will commend itself to many of our readers. It is entitled *The History of the Princes, the Lords Marcher, and the ancient Nobility of Powys Fadog, and the ancient Lords of Arwystli, Cydewau, and Meirionydd*. The author is J. Y. W. Lloyd, Esq., of Clochfaen, M.A., than whom few people are better acquainted with the subject; and it is to be illustrated by Edward H. Lloyd, Esq., the son of another valued member of our Association.

A *Glossary of Words* used in the dialect of Cheshire is also advertised for the press, from the pen of the late Lieut.-Colonel Egerton Leigh, M.P., one of the Council of the English Dialect Society, who has founded his collection on a similar attempt made by Roger Wilbraham, F.R.S. and F.S.A., and contributed to the Society of Antiquaries in 1875. The dialect peculiar to the county is, we are told, rapidly dying out, so that in a few years such a work as this would be most imperfect, and well nigh impossible. We cannot, therefore, but rejoice that so careful an observer as Colonel Egerton Leigh should both have enlisted so many coadjutors, and himself have written down from the lips of the peasantry so large a quantity of their vernacular sentences and trite sayings. The work is to be published by subscription, by Minshull and Hughes, Eastgate Row, Chester.

CWRT PLAS YN DRE, DOLGELLEY.—This old house, whose antecedents have been closely discussed in our pages (1876, p. 135), has just fallen under the auctioneer's hammer, and been bought by a tradesman in the town. The historical associations which a late tradition had woven around it, have received a somewhat rude shock, and it is not unlikely that the old house itself will have to make way for a more convenient if not more honoured substitute.

QUERY.—No. 155 in Hübner's book is a stone with an inscription which is far from satisfactorily made out. It is here called *Maenhir Llanol yn Llanbabo*, in Anglesey. Is the stone still known, where is it, and how could a stranger best find it? What is the nearest railway station, and how far would that be? These are questions which one would be glad to have answered by a member who happens to know the locality.

J. R.

ANCIENT MONUMENTS.—“C.” writes from the Athenæum Club:—“Those who desire to preserve ancient monuments, but regard Sir John Lubbock's Bill as interfering too far with private property, are wont to say that, generally speaking, the owners of such monuments, if properly addressed, will usually be minded to hear reason. If so, it may be worth while, with your assistance, to try the experiment upon the owner of the following very curious remains, now in course of destruction. A few days ago I walked from Montgomery to Chirbury, crossing Offa's Dyke, and diverging right and left to visit tumuli at Dudston and Winsbury. These, though set down in the Ordnance as tumuli only, are really moated mounds, of the character of those known as burhs, thrown up by Queen Æthelflæd early in the tenth century, one of which, mentioned in the Saxon Chronicle, gave name to Chirbury, and another still remains at Tamworth. Each stands on the verge of a farmyard, and of each one half has recently been removed by the farmer, who has also filled up half the moat. Hard by, where Offa's Dyke crosses the turnpike road, it has been removed, in modern times, for a furlong or more, and in the opposite direction, where it strikes Lymore Park, a much wider gap has been cut in it than was necessary for the insertion of an ordinary field-gate. Scarce a mile from these earthworks, on the Welsh side of the Dyke, is Hên-Domen the ‘Old Tump’, one of the most perfect and characteristic burhs in Britain. Here, I am happy to say, no serious mischief has been done; but the fence is imperfect, and the gate removed, and heavy cattle entering from the adjacent pasture tread down the sides and steep slopes of the mound and banks, and poach the soil into mud. Now, these earthworks in that district possess a very peculiar interest. The date of Offa's Dyke is recorded by Asser, and that of these three burhs, regard being had to their pattern and to their proximity to Chirbury, can be referred with almost equal certainty to a known date and people, and thus is shown the occupation of this part of the Welsh border by the Saxons from the latter half of the eighth to the tenth century. They are all, I believe, the property of one landlord, and a word to the several tenants from him would certainly stop all the destruction now in progress. I am happy to be able to testify, from actual inspection, that the two moated mounds above the Moat-lane station, the very grand moated mound at Newtown, the circular bank at Abermule, the curious embanked hollow on the hill above Montgomery, and the short dyke connected with that work and parallel

and in advance of that of Offa, are all left to natural decay alone, as is the curious British earthwork called Fridd Faldwin, and what remains of the Norman castles of Montgomery and Dolforwyn. As my object is, not to write a topographical essay, for which you would have no space, but to call attention to the state of certain early monuments, I will not trouble you with any speculations upon the site of the Chirbury mound, or upon the Roman camp which there remains, unnoticed by the Ordnance Surveyors".—*The Times*, April 11th.

DISCOVERY OF ROMAN REMAINS.—At Caerleon-on-Usk, during the progress of some drainage works now being carried on, a very interesting discovery of Roman tessellated pavement, coins, and objects of minor value has been made. The present discovery bears out the tradition that the city suffered from a severe conflagration, as a stratum of charcoal about 4 in. thick has been observed through the whole length of the cutting, and about 3 ft. from the surface. The pavement was found in Backhall Street. It was evidently the floor of an apartment, about 30 ft. by 16 ft., the walls of which were standing tolerably perfect to the height of 2 ft., and were found to be decorated with coloured garlands. The design of the pavement is a floral one, highly ornamental, and worked out in six colours—viz., red, yellow, green, grey, black, and white. The pavement was laid in concrete upon flat tiles, beneath which was a hypocaust. Unfortunately the pillars supporting the pavements were found to have given way in several places, but as much as possible has been removed to the local museum, which contains a large variety of Roman remains previously discovered. The coins found were four in number, all bronze, and of the name of Vespasian.—*The Standard*, April 7th.

Reviews.

LECTURES ON WELSH PHILOLOGY. By JOHN RHYS, M.A., late Fellow of Merton College, Oxford; Perpetual Member of the Paris Philological Society. London: Trübner and Co., Ludgate Hill, 1877.

SINCE the publication of Edward Lhuyd's *Archæologia Britannica* in 1707, we have met with no work on Welsh philology to compare with Mr. Rhys' *Lectures*. In both we have the same wide knowledge of the cognate languages, and the same richness of illustration; but here we also have the latest results of the new science of comparative philology applied to the matter in hand. The historical value and importance of this method is very great; and its pursuit in the pages before us may be compared to a voyage under the charge of a skilful pilot, into a region full of interest, but little known. Few have been the scholars who have preceded him in this

path, and not one has shown the same competence and ability in its treatment.

In a series of seven *Lectures*, the substance of which was delivered in the first instance at Aberystwyth College in 1874, Mr. Rhys has discussed the principles which lie at the root of all true Welsh glottology; and the result is that we have here a series of pictures which place before us no indistinct outlines of the dim past of our tongue. The material upon which he has mainly worked, and out of which he has elaborated his conclusions, has been the early and Ogmic inscriptions (for which our own pages have been put under large contribution), Old Welsh glosses, and such remains of a still earlier language as have been recognised in names of places and persons mentioned in such writings as Ptolemy's *Geography*, the *Itinerary* of Antoninus, and the *Gallie War* of Cæsar.

Commencing with an introductory sketch of glottology, by the aid of which he reinvests the Aryo-European races with much of their ancient habits, rites, and peculiarities, Mr. Rhys proceeds, by the application of Grimm's Law, to define the position which the Celtic languages occupy in that family. Having pointed out the inadequacy of the phonological argument for the classification into Kymric and Goidelic Celts, he divides them into Continental and Insular, and adds that this "does not in any wise interfere with the probability of the continental Celts having invaded this island, and taken possession of extensive tracts of it, long after they and the insular Celts had differentiated themselves in point of language and history". The Picts he assigns, in opposition to Mr. Skene in his *Celtic Scotland*, to a Kymric rather than a Goidelic origin; and he compares the settlement of Gaels from Ireland in Scotland to the colonisation of Armorica by the Britons. The conclusion to which his line of argument has led him is that "a Celtic people speaking one and the same language came from the Continent and settled in this island, and that sooner or later some of them crossed over to Ireland, and made themselves a home there; that owing to their being separated by an intervening sea, there grew up between them differences of dialect, to which the probable adoption of their language by races whom they may have found in possession of both islands more or less materially contributed"; and that in the course of many centuries these differences had become so many and such that they could no longer be said to speak one language, but two nearly related languages,—Goidelic in Ireland, and Kymric here. But that this divergence must have been comparatively recent is shown by a reference to the similarity in character of the two races so late as the time of Queen Elizabeth.

In his second chapter, on "Welsh Consonants", Mr. Rhys sets forth with a summary of the more common mutations in Welsh and Irish, and then enters into a detailed discussion of them individually. The treatment of each letter forms a string of cameos that enhances the attractiveness of the subject; and there is given a description of a curious instrument, the Logograph, invented by

Mr. W. H. Barlow, F.R.S., to record the pneumatic action which accompanies the articulation of sounds by the human voice. The application of the teachings of this instrument, in combination with the other lines of argument, has shown Welsh phonology to be not only "far from devoid of interest", but "the regularity which pervades it leaves but little to be desired; so that it falls, comparatively speaking, not so very far short of the requirements of an exact science". The difficulty of the study arises mainly, he tells us, from the large scale in which phonetic decay has taken place, so that "instead of, as is sometimes stated, Welsh or Irish being the key to so many other languages, the reverse would be nearer the truth, and we want concentrated upon them all the light that can possibly be derived from the other Aryan tongues"—a principle which Mr. Rhys has acted consistently up to, and has set forth with an exuberance of illustration.

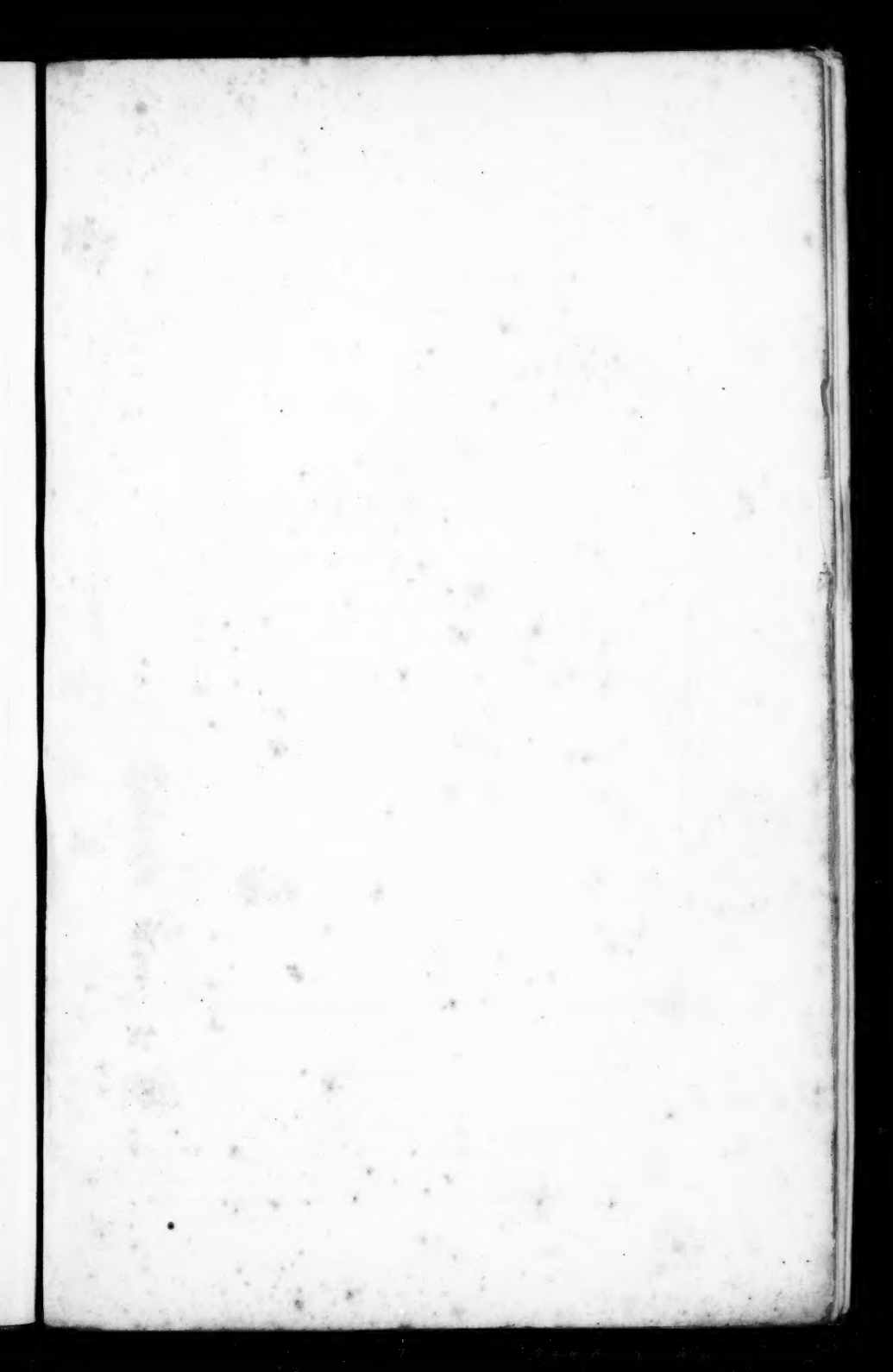
The fourth Lecture gives a sketch of the history of the Welsh language, which he parcels out into the following periods:—1. Pre-historic Welsh, ranging from the time when the ancestors of the Welsh and Irish could no longer be said to form one nation, to the subjugation of the Britons by Julius Agricola, or, roughly, to the end of the first century. 2. Early Welsh of the time of the Roman occupation to the time of the departure of the Romans in the beginning of the fifth century. 3. Early Welsh of what is called the Brit-Welsh period, from that date till about the end of the seventh century or the beginning of the eighth. 4. Old Welsh from that time to the coming of the Normans into Wales, in the latter part of the eleventh century. 5. Mediæval Welsh, from that time to the Reformation. 6. Modern Welsh, from that epoch to the present day. These periods are treated in reverse order, the two last briefly, the others more at length, because around them circle the chief difficulties in the process, and they supply the scantiest data. Yet from such data as is available Mr. Rhys proves the former existence of cases in Welsh, and argues, moreover, with great ability, on strictly phonological grounds, that early inscriptions so often assumed to be Irish, are properly and really Welsh. That the country was occupied by the Gaels he denies, and shows that the place-names upon which so much weight has been laid, have been partly misunderstood, and have partly arisen from later and simpler causes. Nay, the same reasoning ought to prove that the Seison also had once occupied the country.

The difficult questions, Who were the præ-Celtic inhabitants of the islands, and whether the Celtic languages still have non-Aryan traits, which may be ascribed to their influence? are both handled with much skill. The Basque or Iberian theory labours under the disadvantage, from a glottological point of view, that the language is only known now in a comparatively late form, and therefore does not supply suitable material to work upon; but, turning to another non-Aryan family, he finds a remarkable similarity between the Celtic and the Finnic groups, and he concludes that "the British

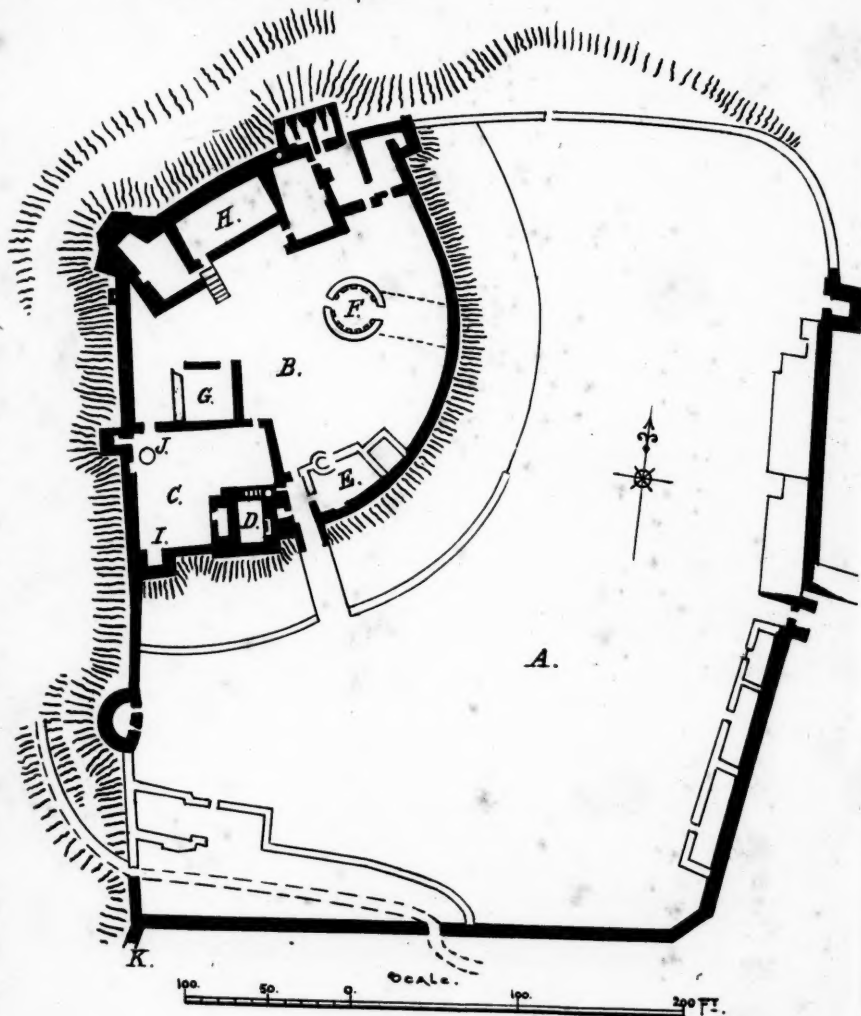
Isles, before the Celts came, were occupied by distinct races, of Iberian and Finnic origin respectively, or else, in case it could be made out that Basque is related to the Finnic tongues by a homogeneous Ibero-Finnic race, forming the missing link between the Iberians and the Finns". An analysis of names preserved in Ptolemy's Geography and the Itinerary of Antoninus, enables him to point out certain localities in the British Isles which were occupied by these, or at all events, by tribes which were not of a Goidelo-Kymric origin. And he shows that rather more than half of what is now England belonged in Cæsar's time to tribes of Gaulish origin. Referring to a map of Britain at the beginning of the seventh century in Freeman's *Old English History*, he points out that the tract of country which the English then ruled over south of the Humber, coincided almost exactly with the boundary of the Gaulish portion of Britain, and closes with the pregnant remark that this apparent recognition of Celtic landmarks by the later invaders is a fact, the historical and political significance of which is well deserving of the historian's attention.

In a learned chapter on Ogams Mr. Rhys thrusts on one side the cryptic view taken by some of this kind of writing, and in conjunction with the Runes, he would trace them back to Phœnician origin; or rather as he sums up the chief points of his theory, "the Ogam alphabet is of double origin, forming a sort of compromise between the east and the west. The characters used, if considered merely as writing and without reference to their meaning, are European, and traceable to the quaternary period; and the same may probably be said of the direction of the writing from left to right. The order of the letters, on the other hand, and some of their names admit of being traced to a Phœnician origin. The Celts appear to have got their Ogams from the Teutons, who seem to have used an alphabet of that description before they adopted the characters of the Roman alphabet".

An Appendix on early inscriptions, with an enumeration of them, arranged according to their counties—a disquisition on Maccu, Mucoi, Maqui, Macwy, and on some Welsh names of metals and articles made of metal, with additions, corrections, and an index, closes this learned and valuable work, the contents of which we have briefly touched upon, with the view of leading others to go and study it for themselves in its copious but well digested details, and in the assurance that they will derive from it not only the profit of a truer knowledge of the Welsh language, but also the pleasure that arises from the study of a subject handled by a master mind.



: LUDLOW CASTLE :



A Outer Ward.
 B Middle Ward.
 C Inner Ward.
 D Keep.
 E Gatehouse.
 F Chapel.

G Kitchen
 H Hall.
 I Oven Tower.
 J Eastern Tower & Well.
 K Junction of Town Wall.